THE

ANTI-JACOBIN
Review and Magazine,

&c. &c. &c.

For APRIL, 1806.

Obsequium amicos, veritas odium parit.

ORIGINAL CRITICISM.

Resolves, Divine, Moral, and Political, of Owen Feltham. *A new Edition, revised and amended, with a short Account of the Author and his Writings.* By James Cumming, Esq. F. S. A. Small 8vo. Pp. 438. Hatchard. 1806.

WE wish it were much more a practice than it is, to consult the writers of past times, for the instruction of the present; for many of them contain the richest stores of wisdom; admirable rules for our conduct in life; pointing out the means of improving to the best advantage the time and the talents which it has pleased God to allot to us; replete with sage admonitions to impose due restraints on our passions, so as to make them our servants to administer unto our good, and not our tyrants to lead us into evil; and abounding with sound and wholesome doctrine, such as, deeply studied, and closely followed, will make us wise unto salvation. It has evidently been some considerations of this nature that have directed the attention of Mr. Cumming to the works of Owen Feltham, which will be valued the more, the better they are known. These Resolves are dedicated, with peculiar propriety, to the Duke of Gloucester, a prince, older in virtue than in years, and possessing those principles and observing that conduct, without which no situation, however elevated, can be respectable, but which reflect both honour and dignity on the highest situations. The dedication being nothing more than a tribute of justice, and utterly devoid of fulsome flattery, we shall extract it.

"Sir,

"Sir, The Resolves of Owen Felltham, now humbly presented for the acceptance of your Royal Highness, contain a treasure of *Divine*, *Moral*, and *Political* wisdom, clothed in manly, nervous, and energetic language. When I proposed to myself the re-publication of this work, I was naturally desirous, after it had remained so long in obscurity, of bringing it forward to public notice, under the patronage of One, who, impressed with similar principles, and possessing congenial sentiments, could form a proper estimate of its merits, and by the lustre of his name, and the weight of his character and authority, give a currency to doctrines, so essential to the promotion of the best interests of man.

"The name of your Royal Highness immediately occurred: and by the intercession of a friend, with an affability and condescension peculiar to your character, your Royal Highness has been pleased to confer upon me, by accepting of this Dedication, an honour, ever to be recollected with gratitude.

"I could not have flattered myself that any work of mine, could have compensated your Royal Highness for the trouble of the perusal; but I can venture to assure you, Sir, that the perusal of Felltham will afford you infinite satisfaction, as you will, in every page, discover the loyal subject, the sound moralist, the pious Christian. Had this Author been now living, entertaining such sentiments as he did, where would he more naturally have looked for a patron than to your Royal Highness? Sprung from that august Family which was called to protect and to secure to the people of this land, their Constitution, their Laws, and their Religion; trained and educated as your Royal Highness has been, by your illustrious Father, in the love of that Constitution, in a strict veneration for those Laws, and well instructed in the purest principles of the Christian Faith, the British nation have the best assurance from such an education, and from the hitherto exemplary conduct of your Royal Highness both public and private, that as you have early imbibed such principles, you will cherish them, as long as you live. In times so eventful as these, when the conduct of Princes may determine the fate of empires, the inhabitants of this great nation look up with an anxious and eager eye, to the conduct of every branch of that illustrious Family which adorns and surrounds the throne; and they contemplate with peculiar satisfaction, in the character of your Royal Highness, a bright emanation of those virtues, which for nearly half a century, have shone with such distinguished splendour, in the life of our most gracious Sovereign; virtues, which have been the blessed means of securing to this nation the favour of Heaven, amidst the alarming convulsions of the earth.

"That your Royal Highness may long adorn that elevated rank in human society, which you are destined, by Divine Providence to fill, and benefit mankind by your talents, by your virtues, and by the lustre of your exemplary life, is the earnest prayer of him, who, grateful for the honour conferred upon him, with every sentiment of respect and veneration, subscribes himself, Sir, your Royal Highness's most dutiful and obedient Servant, JAMES CUMMING.

Would to Heaven that *every* prince were impressed with the important truth, that *in these eventful times the conduct of princes may determine the fate of empires!* In his "Advertisement," Mr. Cumming, whose

whose mind and habits are perfectly congenial with those which he so justly admires in his illustrious patron, gives the following account of his inducement to publish this work.

"It is about two years ago, since the Editor first became acquainted with the Resolves of Owen Felltham. They appeared to him to abound with admirable lessons of instruction on the most important and interesting subjects of human life and conduct, applicable to all ages and conditions, and conveyed with a force and beauty of expression rarely to be met with in any author. In them, he thought he beheld, 'imagination and knowledge equally successful in their exertions; *this*, as the contributor of truths, and *that*, as opening her affluent wardrobe for their dress; one like the Earth, throwing out of her bosom the organized forms of matter, and the other like the Sun, arranging them in an endless variety of hues.' (Preface to Lord Bacon's Essays.)—The pleasure and profit which he derived from the perusal of them, induced him to recommend them to the attention of his literary and other friends, who purchased the book, and became as great admirers of it as the Editor. Its value, nay even its title, was then known but to a few persons who were curious in the knowledge of the old writers. It was sold for little more than waste paper, and was easily to be procured; but a demand for it arose, and it has since become difficult to obtain a copy of it. This latter circumstance, and a desire to bring into more general notice the merits of a work, which, he conceived, could be read by no one without improvement, suggested to the Editor the idea of a republication. This idea, he was encouraged to carry into effect by those who were too eminent and respectable in the department of moral and religious learning, to suffer him to hesitate, after such encouragement, as to the prosecution of his design. Had, however, any hesitation remained in his mind, it would have been effectually removed, by the invitation held forth to him by one, whose name he does not feel at liberty to mention, but whose sanction of such a work as the present, could not but operate as one of the strongest reasons for sending a new edition of it to the press. 'It certainly contains,' says this learned person, 'a most astonishing treasure of moral and religious truth, a mine in which you may dig for ages, without exhausting it.—When pruned (he adds) of a few impurities, and a little curtailed, it will be a vast addition to the stores of English literature.' The impurities which are here referred to, consist of indelicate expressions, allusions, and conceits, which are not unfrequently to be met with in the writers of Felltham's time, and which, though by no means of a licentious or immoral cast, are nevertheless offensive to the delicacy of modern refinement. These, have accordingly been omitted. The Editor has also thought fit to curtail the original work, in such instances in which his author appeared to him to be unnecessarily diffuse, and where he might retrench without injury to the effect of the argument. And he has omitted some chapters, which were not of equal value with the rest, or which treated of subjects which, from the improved state of knowledge, have become unprofitable; such as divination, witchcraft, &c. He has likewise, for the accommodation of readers in general, taken some farther liberties with the text of Felltham; the nature of which, he deems it proper here to state. For such obsolete words and quaint phrases as might not be intelligible, except to those conversant with the writers of

the sixteenth and seventeenth centuries, or might not carry with them a tolerably ready signification to the minds of all, he has substituted others better adapted, by their modern use, to convey the author's meaning. This, however, is a freedom which has been sparingly, and, it is trusted, cautiously exercised. He has also adopted the orthography now in use; and where some of the titles of chapters did not appear sufficiently appropriate, he has endeavoured to remedy that defect. And more correct translations of some of the classical quotations have been adopted. In all these alterations, it has been the object of the Editor, to render his author better adapted for general use."

Unquestionably, the public are much indebted to the intelligent editor, not only for the re-publication of these Resolves, but for the successful pains which he has taken to give them a more agreeable dress, than their estimable author (who wrote in less fastidious times) had assigned them; and by which he has added to their beauty, without detracting from their force. From Mr. Cumming's account of Feltham, we learn that he was born early in the 17th century, and was descended from an ancient and respectable family in Suffolk. Few *particulars* of his life, however, are known; but it is evident, from the circumstance of some of the *Resolves* having been written at the early age of eighteen, not only that he was a man of extraordinary genius, but of singular merit also, in having turned his mind to subjects so serious and important, at an age when the attention is generally directed to very different objects.

"His motives for writing the Resolves, and giving them to the world, were as virtuous as they must be interesting to the moralist, but particularly the Christian moralist. They cannot be so well explained as in his own words. Speaking of this work, in one of his old prefaces, 'to the peruser,' he says, 'what I aim at in it, I confesse hath most respect to myselfe; that I might, out of my owne schoole, take a lesson which should serve me for my whole pilgrimage; and, if I should wander, my owne items might set me in Heaven's direct way againe. We do not (continues he) run into crimes, that from our owne mouth have had sentence of condemnation.' Again, in the same preface, he says, 'that I might curb my own wild passions, I have writ these; and if thou find'st a line may mend thee, I shall think I have divulged it to purpose. Read all, and use thy mind's liberty; how thy suffrage falls, I weigh not; for it was not so much to please others as to profit myselfe.' And in the preface to the amended edition of the Resolves, he further observes, 'sure it is, the invitation he had to write and publish them, were not so much to please others, or to shew any thing he had could be capable of the name of parts; but to give the world some account how he spent his vacant hours, and that (by passing the press, they becoming in a manner, *ubiquitaries*) they might every where be as boundaries to hold him within the limits of prudence, honour, and virtue.' Conformably with this view, it will be observed that the topics which he handles in his Resolves, are of *practical* importance, and come home to every man's business and bosom. It is the manifest tendency of his work to instruct the minds, and to improve the hearts of

of men in general; and the argument of each chapter is accompanied by a direct and personal application to the individual who reads it."

Mr. Cumming has given so just a character of his author's productions, both as to style and matter, that nothing which we could say of them, would convey a more correct and adequate notion of their merits and defects to our readers.

"That the style of Felltham is not without its faults, will be readily allowed. He wrote in an age when the nicer proprieties of style were little understood. It is sometimes marked by a superabundance of metaphor, and a profuseness of historical illustration; and there are instances in which he dwells with too much minuteness on his subject. These imperfections, however, will he found in great measure to proceed from the luxuriance of his imagination, and the fertility of his mind, and not to be the effect of laboured study or affectation. Felltham is not a writer who thinks on the stretch, or who goes *in search* of analogies and illustrations, or of what Horace terms the *ambitiosa ornamenta*. Strong and original thinkers have very often a characteristic manner of expressing their ideas, and which, though unfit to be recommended as an example for imitation, is nevertheless best calculated to give force and effect to the native conceptions of their minds. Such I conceive to be the case with respect to Felltham. Though his style is, in some degree, novel and peculiar; yet there is an uncommon strength and significance in his expressions. 'His thoughts seem to be properly his own, and to flow from an extraordinary elevation of wit.' Every sentence seems to be full of sense and meaning, and leaves a strong impression on the mind of the reader. By those who are not fastidious and rule-ridden, with respect to their judgments of the diction of writers, I think it will be admitted that the style of Felltham possesses a degree of eloquence, copiousness, nerve, and beauty, not often to be met with, and that it merits the high character given of it by Randolph, who was certainly no mean judge of the merits of literary composition. The language of Felltham is, however, a consideration of inferior importance. It is his matter, which renders him so valuable. It is the interesting truths which he inculcates, the soundness of his principles, the wisdom and excellence of those rules which he lays down for the government of our conduct, which so strongly recommend his Resolves to the attention of readers."

These are, indeed, the best recommendations which an author can have; and would easily atone for deficiencies of style, much greater than those of Feltham, which, in our judgment, consist chiefly in a redundancy of words, and a flowing diction, which gives to prose the resemblance of blank verse. But that our readers may judge for themselves, we shall select for their perusal three or four of his Resolves, on different subjects.

"*Of the Choice of Religion.*—Oh! why is our neglect the most, in that wherein our care should be greatest? How few are there who fulfil that precept of *trying all things, and holding fast to that which is good!* Assuredly though faith be above reason, yet is there a reason to be given of our faith. He is a fool that believes he knows neither what nor why.

Among all the diversities of religion which the world holds, I think we may with most safety adhere to that, which makes most for God's glory, and man's quiet. I confess, in all the treatises of religion which I ever saw, I find none that I should so soon follow as that of the Church of England. I never found so sound a foundation, so sure a direction for religion, as the song of the angels at the birth of Christ. *Glory be to God on high:* here is the honour, the reverend obedience, the admiration, and the adoration which we ought to give him. *On earth peace:* this is the effect of the former, working in the hearts of men, whereby the world appears in its noblest beauty, being an entire chain of intermutual amity. *And good will toward men:* this is God's mercy, to reconcile man to himself, after his fearful desertion of his Maker. Search all religions the world through, and you will find none which ascribes so much to God, nor which constitutes so firm a love among men, as does the established doctrine of the Protestant Church among us. All others, either detract from God, or infringe the peace of men. The Jews, in their Talmud say, before God made this, he made many other worlds, and marred them again, to keep himself from idleness. The Turks, in their Alcoran, bring him in discoursing with the angels, and they, telling him of things which before he knew not; and they afterwards make him swear by Mahomet's doctrine. The Papists pourtray him as an old man; and by this means undeify him, derogating also from his royalty, by their odious interposing of merit. And, in regard to mankind, what bloody tenets do they all hold! As, that he deserves not the name of Rabbi, who hates not his enemy unto death; that it is no sin to revenge injuries; *that it is meritorious to kill a heretic; with whom no faith is to be kept:* Even, to the ungluing of the whole world's frame, which is kept together by commerce and contracts. What abhorred and barbarous precepts did Selymus leave to his successor Solyman! which, though I am not certain that they were ratified by their Mufties, I am sure are practised by the inheritors of his empire. This, as a specimen:

Ne putes esse nefas, cognatum haurire cruorem:
Et nece fraternâ, constabilire domum.
Jura, fides, pietas, regni dum nemo supersit
Æmulus, haud turbent religione animum.
Hæc ratio est, quæ sola queat regale tueri
Nomen, et expertem te sinit esse metûs.

Think not thy kindred's murder ill, 'tis none,
By thy slain brothers, to secure thy throne,
Law, faith, religion, while no rivals aim
Thy ruin, may be practised, else they maim.
This is the way, how kindly names may be
Insaf'd, and from destructive terrors free.

"In other religions of the heathen, what foolish opinions have they held of their gods! reviling them with unseemly threats, when their affairs have thwarted them. As if allowing them the name, they would keep the Numen to themselves. In their sacrifices, how butcherly cruel! as if (as it is said of them) they thought by inhumanity, to appease the wrath of an offended deity. The religion which we now profess, establishes all in

in another strain. What makes more for God's glory; what makes more for the mutual love of man, than the Gospel? All our abilities, of doing good, we offer to God, as the fountain from whence they stream. Can the day be light, and that light not come from the sun? Can a clock go without a weight or spring to move it, or a keeper to set it? As for man, it renders his wild temper mild; and learns him in his patience to regard his enemies. And it makes just God, a friend to unjust man, without being unjust either to himself, or man. Surely, it could be no other than the invention of a Deity, to find out a way, how man, who had justly made himself unhappy, should, with a full satisfaction to exactest justice, be made again most happy. I would wish no man, who is able to judge for himself, to take his religion upon another's word: but once resolved in it, it is dangerous to neglect where we know we owe a service.—

Dii multa neglecti dederunt
Hesperiæ mala luctuosæ. HOR. Od. 36.

God neglected, plenteously
Plagued mournful Italy.

"And so it was before Horace's time: when God is neglected of man, man shall be contemned of God. When man abridges God of his honour, God will shorten man of his happiness. It cannot but be best to give all to him, of whom whatsoever we have, we hold. I believe it safest to take that religion which most magnifies God, and makes most for the peaceable conversation of men. For, as we cannot ascribe too much to him, to whom we owe more than we can ascribe: so I think the most splendid estate of man, is that which comes nearest to his first creation; wherein all things wrought together, in the pleasantest embraces of mutual love and concord."

It is impossible to read this paper, without being impressed with the most favourable opinion of the author's disposition and principles. Indeed, the excellence of these is manifest in almost every page of his book.

"*Of Marriage and Single Life.*—The best chastity of all, I hold to be matrimonial chastity, when husband and wife are constant to each other. Even nature and policy require that this constancy should be inviolably kept. First, in respect of the impureness of mixed posterity; and next, in respect of peace and concord among men. Some have complained of the Christian religion, as tying men so strictly in this respect, that when matches turn out ill, there is no means of remedy; but surely, if a liberty of change were permitted, all would grow into confusion; and a door would be opened to many evils, arising from humour only, which, by this necessity, are, as it were, digested, and made straight again. Those, I observe to agree best, who are of free natures, not subject to the fits of choler. Their freedom shuts out jealousy, which is the canker of wedlock; and divides both joy ands orrow. And when hearts alike disclose, they ever link in love. Self-conceited people never agree well together: they are wilful in their brawls, and reason cannot reconcile them. But the worst is, when self-conceit lights on the woman, she will think to rule,

because she has the subtiller brain, and the man will look for it, as the privilege of his sex; and when wit is at war with prerogative, there is sure to be mad work. A woman with a wise soul, is undoubtedly the fittest companion for man: otherwise, God would have given him a friend rather than a wife. It is the crown of blessings, when in one woman a man findeth both a wife and a friend. Single life cannot have this happiness; though, in some minds, it has many which it prefers to it. This, has fewer cares, and more longings; but marriage has fewer longings, and more cares. And, as I think, cares in marriage may be desirable; so I think, desire in single life, is not an evil of so great a size as some men would have it to be. Single life I will like in some, whose minds can suffer continency: but should all men live thus, a hundred years would make the world a desert. And this alone may excuse me, if I prefer marriage."

In his brief observations on *Libelling*, which we shall next extract, the purest benevolence, and the mild spirit of Christian charity, shine forth with peculiar lustre.

"*Of Libelling*.—Libels are usually composed of the deepest and the bluest gall; being like fire pent up, when they get a vent, they break forth far more violently. And though, perhaps, there may be wit in some of them, yet it is accompanied with so much spleen and cowardice, as, duly examined, to overshadow all that shines in them. Wise governments have ever been severe against them. Ulpian tells us of a law, which made the person convicted of libelling to be *intestabilis*; that is, to be neither capable of making a will himself, or of being witness to one made by another. And Tacitus relates, that libelling was by Augustus brought within the compass of the law against treason. Certainly, it is an ungenerous thing, to publish that to all, which we dare not own to any. It is a dastardly meanness to strike a man in the dark, and, like a serpent, bite him by the heel, and then glide into a hole, for want of courage to justify our conduct. Be it true, or false, no man gets reputation by composing a libel; for it tends to disgrace, enkindles malice, ushers in revenge, and discloses spleen. The most generous, I observe, give themselves the least concern about them. Why should a man keep himself awake, that he may hear these night-birds call? It is not for a wise man to be troubled at that which nobody living will own. A libel is *filius populi*; having no certain father, it ought not to inherit belief. As it is hard to find any man free from all that may merit reproof; so it is easy, in the best, to find something that we may reprehend. Yet, sure I am, charity will rather abate the score, than inflame the reckoning. He that libels, transgresses against the common rule of morality and religion: he does not do as he would be done by. We ought rather to pity the unfortunate man, than unworthily to insult over him, particularly if he be not in a condition for his own vindication. It is a disposition quite unchristian; being wholly contrary to that reciprocal amity and friendliness which should be in the world. To rejoice in another's crosses, as if they were blessings to us, is as preposterous, as to be dancing and gay at funerals. If men were heavenly-disposed, they would be enkindled with a warming fire of love and charity to condole disasters or offences, if but

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human. Nature never meant man to have a mind so cruel, as to add weight to an overcharged beam. He who falls into a public disgrace, has enough to bear of his own; there is no need of another's hand to load him. To envenom a name by libels, which is already openly tainted, is to add stripes with an iron rod, on one who before is broken, or flayed with whipping: and is sure, in a mind well-tempered, to be looked upon with disdain and abhorrence."

That this advice is excellent, and equally applicable to all times, no one will pretend to deny; and if it were generally followed, what beneficial consequences would ensue to society at large! The last paper which we shall extract, applies to a vice which must have prevailed in the 17th century, to call forth such strong admonitions from this benevolent author, and which certainly rages, in the present age, with increased violence, and more destructive fury. If the studies of gamesters ever extend beyond the pages of Hoyle and De Moivre, the perusal of the following essay may be of infinite service to them.

"*Of Play and Gaming.*—The Olympic and the other games of Greece, were at first instituted merely for honour and exercise, and their rewards were only wreaths and garlands, plucked from such plants as were common among them:

Serta quibus, pinus, malus, oliva, apium.

With pine, with apple, olive, parsley crown'd.

Though afterwards, the victors came to have pensions and provisions from the public for life. These, and such like, are not much to be found fault with; for the institution of them was liberal, and their end and aim was good. The sort of play that is most objectionable, is the inordinate gaming for money; and he who first invented it, was certainly, either very idle, or else extremely covetous. And, indeed, to play for gain, and by unlawful means to draw away money from another, to his detriment, is, in the opinion of divines, no better than permitted thievery. To see some men, when they have played away their money, their watches, their horses, and clothes, would one judge less than that they had fallen among thieves, and had been plundered of all that they had? Nay, they are not only robbed themselves, but they themselves rob others; for their dependents and friends have an interest in what they possessed. How often does the lavish gamester squander away a large patrimony, and, instead of plenty, entails want and beggary on his issue! Indeed, if we examine, we shall find gaming, not only to be as a serpent in itself, but attended by a troop of other scorpions, which bite and sting with equal poison and venom. By gaming, we lose both our time and treasure, two things most precious to the life of man. Those who are bewitched with a humour for play, cannot be quiet without it; it is a *malus genius* which eggs and urges them on to their own destruction. He who is a lover of play, like the lover of an harlot, minds that so much, that he neglects every thing else. Business, friends, reproof, religion, and relations, are all laid aside, when once he is set upon play. Night is by flaming tapers turned to day, and day worn out within the pen of walls, as if confined

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and a prisoner to his sports. As the Romans did with drink, we do with play: we play down the evening star, and play up the morning, star: the sun may travel round the world, before one room can be relinquished by us. Surely, a gamester can never expect to be knowing, or approved for either his own, his friends, or his country's service. The time he should lay out in fitting of himself for these, runs waste at this brack of play, by which he only learns how to deceive and gain: though, however well skilled in this art, he comes to be deceived at last. If he does win, it wantons him with an overplus, and plunges him into new ways of expence, which bring on habits of prodigality; and these deliver him over to an aged poverty. Whatsoever is gotten by play is, for the most part, either vainly wasted, or but borrowed to be repaid with interest. Gaming leads men into excess, which without it, would be quite avoided. If they win, they spare no cost, and luxuriate in riot; if they lose, they must be at it, to keep up their galled and vexed spirits: in both, a man is exposed as a prey to rooks and daws, to impudent and indigent characters, who flatter, suck, and perpetually pillage from him. It is the mine which, carried close in dark and in private trenches, through hollow and crooked caverns, blows up, at once, his fortune, family, fame, and welfare. Certainly it cannot be the pleasure of the action that so strongly can enchant men. What pleasure can it be, out of a dead box to tumble out bones as dead; to see a square run round; or our estate put into a lottery, to try whether we shall hold it any longer or no? Surely, it must be covetousness, and the inordinate desire of gain, which once prevailing over us, we become possessed with it, and are carried as well to the grave and sepulchres of the dead, as the cities of the living, by the guidance of this evil spirit. I cannot conceive how it can consist with a noble mind, to play either much or deeply. It keeps a man from better employment, and sinks him into less than he is. If he wins, he knows not whether his adversary can spare what he has won from him. If he cannot, a generous mind would scorn to take from another what he wants himself, and hates to make another suffer merely for his sake. If he can spare it, he will yet disdain to be supplied by the bounty of him who is his equal or superior. If he himself loses, and cannot afford to do so, it shews him to be unwise to put himself in that situation, for mere will and humour; and not honest, for he injures all about him. He who plays for more than he can afford, stakes his heart and patrimony, his peace, his independence, the wife of his bosom, and his children; even the earth he holds, floats from him, in this ebbing tide. Be he rich or poor, he cannot play his own. He holds not wealth, to waste it thus in wantonness. Besides a man's relations, the commonwealth and poor have some share due to them; and he cannot but acknowledge he might have employed it better. It gains him neither honour nor thanks, but under the other's cloak, perhaps is laughed at: and he who has observed, what heats, what fears, what distempers and disorders, what madness and vexations, a cross-hand plunges some men into, will never hazard his own peace of mind, with bidding by play for such phrenzies, such bedlam-fits and distortions of the whole frame of man, sometimes never leaving him, till they drive him to despair, and to a halter. What is it provokes to anger like it? And anger ushers in black oaths, prodigious curses, senseless imprecations, horrid rage, and blacker blasphemy; with quarrels, injuries, reproaches, wounds, and death; and,

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which is not the meanest of the ills attending gaming, he that is addicted to play, and loves it, is so limed by custom to it, that if he would stir his wings to fly away, he cannot. Plato, therefore, was in the right when he sharply reproved the boy he found at play: when the boy told him he wondered how he could be so angry for so small a matter, Plato replied, that custom was no small matter. It is not, however, to be denied, that labours and cares are entitled to their recreations. Though Memmius objected to Cato's nightly play and jollity, yet Cicero excused it, on account of his perpetual daily toil for the public. But we must beware lest we make a trade of sport; and never to play for more, than we can lose with content, and without injury to ourselves or others."

We have selected these passages casually, as it were, and not for any superiority which they possess over the rest. They all breathe an uniform spirit, and are all replete with sound sense and Christian piety, though of different degrees of merit, in point of composition. We therefore feel ourselves strictly warranted in recommending the book, rich in the wisdom of times past, to the public, assuring our readers that it will amply repay them for the trouble of perusing it. It is almost superfluous to add, that Mr. Cumming is entitled to their best thanks, for introducing so able an instructor to their notice.

Yorke's *Letters from France.*

[*Concluded from p.* 287.]

WE have already extended our Review of these Letters far beyond our usual limits; but we have found them to contain so much amusement and information, relative to the present state of France; so much more ample, correct, and impartial accounts of the manners, customs, virtues and vices of that extraordinary people; as well as of their public establishments, and institutions of various kinds, than are to be met with in any other publication, that we could not do justice, either to the author himself, or to our readers, or indeed to ourselves, after the opinion we had expressed of its merits, without more copious extracts than we generally allow ourselves to give from works of the same size.—We now proceed to notice the second volume; the first chapter of which contains an account of the author's excursion to St. Cloud, formerly the favourite residence of the unhappy Maria Antoinetta, and, possibly, on that account, fixed upon as the abode of the upstart family who have usurped the legitimate throne of the Bourbons.—As this chapter exhibits the *morality* of the Parisians in a striking point of view, we shall quote pretty largely from it.

"I have more than once had occasion to animadvert on the facilities opened to licentiousness and debauchery in almost every place of public resort, in or near the accursed metropolis of France. There is a circumference of wickedness traced within twelve miles of that hellish spot, seemingly

ingly on purpose to prevent the unwary youth from escaping the bounds of infection. If, disgusted with the lewd courses of the Parisians, you withdraw a few miles into the country, under the hope of breathing a purer moral atmosphere, you are assailed by the flying squadrons of Satan, and at every step fresh inventions cast a pestilential air around you. No repose, no intermission, no time for reflection is allowed to the voluptuous inhabitant of Paris; but all the sorcery and blandishments of vice are conjured up, and spread before him. Of this melancholy truth, you cannot have a more complete confirmation, than from the detail of what I saw in the village.

"St. Cloud being in the neighbourhood of Paris, and only a pleasant promenade from that capital, it is of course frequented by the Sunday devotees of pleasure, who assemble here with their mistresses to drink the sparkling champagne, or who frequent the place to meet their Phrynes and Aspasias. But it is chiefly the resort of young persons of both sexes, who after wandering about the charming walks, retire to an auberge, at the foot of the bridge, where there are a number of little hermitages, in the style of English tea-gardens, in which they procure refreshments. These hermitages are, however, refinements on the dull, insipid morality of British rural architecture, because in France it is a prevailing maxim, that elegant vice is preferable to dull virtue; a maxim, which is in every respect, simple and clear, because it is fashionable. Into one of these little boxes we were ushered, for the purpose of taking some refreshment! After we had rested awhile, as I was throwing my eyes about the apartment, I perceived a small door, which seemed to invite the hand of curiosity. I opened it, when behold!——

"The English language is extremely defective in that *amenity* of diction which enables a Frenchman to delineate in so sprightly a manner, the objects that give pleasure to his lascivious and polluted soul. I must therefore lengthen my monosyllables. Confounded at what I saw, I resolved to pursue my researches, and see whether we might not have been introduced into the hut by mistake. Accordingly, I issued forth, and examined successively, above twenty other of these caverns of iniquity. They were all precisely upon the same plan, and with the same views only, a few surpassed the rest in decoration and libidinous scenery.

"A very little examination soon convinced me for what nefarious purposes they were constructed; and on my inquiring of the mistress of the place, why so many little bed-rooms were annexed to these boxes, which seemed by no means calculated for rest, she replied with a cool, unruffled countenance, untinted by the blush of modesty, that they were for the accommodation of such ladies and gentlemen who came to St. Cloud to regale themselves with a private tête-à-tête together."

Our readers will be led, we suspect, from the perusal of this passage, to give the revolutionary heroes of France full credit for their success in their worthy attempt *demoraliser le peuple* of the *Great Nation*.—The different establishments for public instruction, as well civil as military, form the subjects of the succeeding chapters, which contain every thing worth knowing about them. The *Conservatory of Arts* is highly praised by Mr. Yorke, and with great reason, as it seems to be an establishment of great utility. He enters much at large

large into an account of the National Institute; which he thus concludes:—

"I have thus collected together all the principal rules by which the Institute is conducted; by which you will be able to form an accurate idea of its nature and objects. You will doubtless expect from me a list of the members of this Institute, with details of their characters previous to, and since the Revolution, and their respective claims to literary pre-eminence. I am aware, that such a narrative would, on many accounts, be very interesting; as the greater part of them have not only rendered themselves conspicuous in the world of letters, but have likewise taken a very active part in some of the most bloody tragedies of the republic. For instance, Buonaparte, Carnot and Monge, Le Blond, Berthollet, Fourcroy, Revelliere-Lépaux, Cambaceres, the monster and Second Consul; Merlin, Talleyrand, Rœderer, François de Neufchateau, Chénier, Thouin, Moitte, have all been known for their assassinations, robberies, and atrocious crimes. To his eternal infamy, Fourcroy stands strongly suspected of having been the cause of the murder of the immortal Lavoisier. All these ruffians, with others whom I have not yet named, furnish abundant matter for inquiry and reflection; but I have not yet been able to collect materials sufficient to enable me to write with a certainty of advancing only what is true. I am preparing a "Moral and Political View of France, compared with its ancient self, and with Great Britain," which I shall publish for the use of our people, to cure them, if possible, of their mania for visiting this diabolical metropolis; and before I leave it, you may rely on my procuring authentic documents wherewith to support my reasonings. Among other articles, I shall not fail to analyse the characters of the National Institute, for as I have several times observed, they form a very important part of the government. I have already collected sufficient information respecting them to provoke the minutest investigation, and if I escape the tyrant's grasp, and once more reach my country in safety, I will drag these philosophical murderers and thieves out of their national palace, strip them of their silken disguises, and expose them, in all their naked deformity, to the execrations of mankind.

"In vain do they flatter themselves, that by the arts of a meretricious rhetoric, they can elude the vigilant pursuit of injured innocence, and affronted justice—in vain do they suppose, that they shall court foreign applause, by associating the learned of other countries with them, and shrowd themselves from infamy under the sanction of virtuous and respected names.

"It is a disgrace, and a dishonour, to be favoured by the National Institute, while a band of sanguinary miscreants pollute the halls consecrated to science, learning, and virtue. No honest foreigner can, with a safe conscience, become a partner in their labours, while those pests of society are suffered to remain among them. Whoever lives under a government, where religion, morals, and public freedom are revered, ought to reject their silver medal and their proces-verbal, as he would cast away from him food administered with poison; he should shun their society, as he would avoid the infection of a lazar-house.

"These are the opinions of one, who honours learning and science, who has passed the greater part of his life in an humble cultivation of them, as a student merely, but who prefers absolute ignorance itself, with an unspotted integrity, to the most splendid acquirements of mental knowledge,

ledge, associated with the most downward, abhorrent vices. If it be an honour to be elected a member of a society, learned indeed, but fundamentally vicious and depraved, why not petition to be admitted a member of the national palace of Pandemonium? The devils in Hell, are full as knowing as the members of the French Institute, and for aught I know, have not done more mischief to mankind. *They* are the fittest colleagues for such men, and not the upright and pensive cultivators of science and literature *.

We have before had occasion to observe that Mr. Yorke speaks *plain language*; and we like him the better for it; as in this he resembles our homely but honest ancestors, who, strangers to modern refinements, to the sickly style of our whining *liberalists*, called vice and its votaries, by their proper names. On visiting the Louvre, though an ardent admirer of the fine arts, his first sensation was not that of *admiration*, like that of so many of our modish connoisseurs, but such as every honest, every virtuous mind must experience, on entering this vast receptacle for the fruits of assassination and plunder, this grand repository of stolen goods;—it was a burst of manly indignation.—After some just and apposite reflections on the consequences of invasion by the early Romans, whom the French *ape*, but do not *imitate*; and having observed, truly enough, that "after the second Punic war, the ancient Roman character gradually melted away, and they became almost as great robbers as the French," he draws a comparison between the former and the latter, most unfavourable to the French. He then proceeds thus:

"The principle on which the robberies of the French have been conducted, is by no means with a view to *preserve* the arts, but to *aggrandize* France by the utter *impoverishment* of other countries. Their policy has no other element but to divide in order to conquer, no other end but to arrive at universal domination by universal confusion, and no other restraint than the dread to which they have reduced all the actions of other governments. Occupied constantly on the destruction of Europe in detail, they suffered some sovereigns to slumber on the pillow of a fallacious security, while they trampled under their feet monarchies and republics. But, if I be not egregiously mistaken in the French character, they will hereafter arm themselves with the ruins of those states, their wealth, and population, to break in pieces those powers who have viewed with indifference, all the bulwarks of their safety demolished.

"Every time that I have paced along the gallery of the Louvre, all the sentiments which arise from hatred and indignation took possession of my mind. Amidst all the blaze of beauty which arrests the eye at every point, I have never entered nor left it without disgust. I may be accused of Vandalism by sycophants and thieves, but I confess, I never received

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"* These hints, though unacceptable, may yet prove of some service to certain persons whom I could name, and who are employing every art and low contrivance to procure themselves an admission, as foreign associates, into this club of scoundrels."

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one moment's gratification from all the Raphaels, the Titians, and Correggios which I saw in it. I could have gazed with transport for whole months on these exquisite master-pieces in their *proper places*, but I cannot associate together the ideas of beauty and knavery, nor look with pleasure on productions violently torn from their lawful proprietors.

" Of all the countries which have been undone by French havoc, Italy has suffered most, and its miseries are least known to the world. The French government have literally exhausted upon it the fecundity of rapine, cheating, and fury; they have rendered themselves masters of its correspondence, and reserve to themselves the privilege of being its periodical historians. All we know of the existence of that desolated country, is through the medium of the frequent eruptions of a tyranny without remorse, of a powerless despair, and of the accumulation of spoil which decorates the public exhibitions of Paris. The contributions of the French were nothing less than a general sack; the encyclopedia of their thefts forms a monument of curiosity.

" The barbarians who formerly over-ran Italy, despised these works of art, and neglected to take possession of them. The fanatical Mussulman destroyed them as monuments of Idolatry; but in our times, academicians, poets, orators, philosophers, members of the National Institute, have crossed the Alps to strip that country of its talents, to force from it the labours of its children, the most sacred illustrations of a people, a property which the laws of war had rendered inviolable among civilized nations, until the present epoch, wherein a gang of savage sophists have replunged Italy into a darkness, worse than that which overspread the middle ages of modern Europe.

" Those who are ignorant of the methods by which a thief has realized an immense fortune, may be forgiven for their admiration of his wealth and treasures; but the man who is acquainted with all the villanous and bloody machinations which have been employed in their accumulation, is inexcusable when he lavishes praises on objects, of which he knows the thief to be an unjust and wrongful possessor. How then, with the impression of this consciousness upon my mind, can I coolly fix my eyes on these paintings, and repeat the ecstasies of vulgar adulation bestowed on France, when I know that they do not belong to France, that they are all stolen goods, acquired by fraud, injustice, and murder? There is not a picture in the gallery, brought from foreign parts, which does not present an inscription of theft, and whose frame is not inlaid with human blood."

This, we contend, is the honest language of truth, and, therefore, the most proper to be employed on such occasions. It were baseness in itself, it were insult to the parties plundered, it were injustice to posterity, to talk otherwise of these scenes of rapine, violence, and fraud.—The whole of this Letter is written with uncommon vigour, and is replete with the most just remarks.—The next is devoted to *the Gallery of Antiquities at the Central Museum of Arts.* These, as well as the pictures, were the fruits of plunder, and rich fruits they are, for among them are some of the choicest productions of times past. The view of these extorted from Mr. Yorke the following reflections:

" The Laocoon, the Belvidere Apollo, and the greater part of these incomparable

comparable statues I had before seen in Italy; and when I reflect on the pious zeal with which they were originally dug from the ruins of ancient magnificence; the sacred care with which they were preserved, amidst the fury of religious animosities, and the rage of contending armies; when I reflect, that these mute representatives of the illustrious days of antiquity were left untouched during the ravages and destructive incursions of barbarous nations, and have been always respected by victorious princes and generals, amidst all the opportunities and temptations of conquest; I know not whom most to deplore, the harmless guardians from whom they have been wrested, or the merciless ruffians who have appropriated them as their booty. These are not spoils belonging to successful victors; for they were never gained by force: they were obtained by the bloodless conquests of genius over barbarism, of human industry over human indifference; of the spirit of preservation over the spirit of destruction. For the sake of the consecrated ground in which they had laid undisturbed for ages, for the honour of human nature, and from a sense of gratitude to the country which had given birth to those by whom they were brought to a resurrection of glory, and whence science and letters illuminated a benighted world—for all these causes, and for others which I might enumerate, Buonaparte and the National Institute might have spared the sanctuary of genius, without tarnishing the lustre of those laurels with which they have crowned each other. They might have equally robbed, filched, and swindled the inhabitants of their gold and silver, their cattle, and all the fruits of their productive industry; they might have stripped them of their silver spoons and forks, their jewels, their trinkets, and even their earrings, and have returned to France, gorged with plunder, without despoiling them of the last consolation of the ruined, the retention of the only vestiges which remained of the genius of their forefathers. But nothing has escaped the ravenous maw of the Republican freebooter and his philosophical associates. With the spirit of Buccaneers, they have made a prey of every thing; and they have answered the groans, tears, lamentations, and remonstrances of the wretched people on whom they trampled, with insulting mockery and contemptuous peals of laughter. Had it been possible to have removed Rome itself, they would have transported it to their guilty capital. Wretches like these, lost to all sense of moral reprobation, and heedless of the opinion of the living, cannot entertain any fears respecting the judgment of posterity. But they must be arraigned before its severe tribunal; and when the names of Cosmo and Lorenzo de Medici, of Leo X. and Julius II. shall be mentioned with pride and gratitude, theirs shall descend accurst and hated to eternal ages."

The description which follows is very ample, and, we doubt not, very correct; and it is moreover, interspersed with many judicious critical remarks.—On that noble monument of royal gratitude, the Hospital for Invalids, our author dwells with particular pleasure; but he speaks with becoming indignation, of an abominable picture, with which some of the regicides thought proper to decorate, or rather to *disfigure*, it.

"There are also four beautiful paintings, one in each wing, representing the four quarters of the globe, and a very large one executed by David, but not hung up in the temple, delineating the triumph of man over religion

ligion and royalty. The infernal conception of the devil could not have produced a picture more worthy of himself than this work of the National Painter, member of the National Institute. Man displayed as a gigantic figure, stark naked, trampling on kings, priests, crowns, broken sceptres, crosses and rosaries; in one hand he holds a flaming brand, in the other a sabre. The tutelary genius of the republic, the goddess of reason, is arrayed in majesty, and smiles over the triumphs of her votaries; but it is the majesty of a tyrant, frowning over ruins and desolation. A multitude of other characters fill up the hellish group, and complete a picture which conveys a greater scene of horror and iniquity, than has ever been excited in the mind of a maniac, by the fever of madness, in its worst and most raging periods of delirium.

"By what fatality, or by what perversion of human nature, this temple, consecrated to valour, patriotism, and merit, should have been selected as the depositary of such an astonishing production of a vicious imagination, I am wholly at a loss to explain, nor have I been able to procure any information respecting it. But I declare I never felt so petrified with horror, as at the sight of this painting of the triumph of reason. One would have supposed, that the rulers of France might have spared this asylum from the shame of beholding their apostacy, and inward hatred of the religion which they have lately found it convenient to profess. In this edifice, the last stage of human existence ought to be allowed to pass away in the calm serenity of retirement, and not to be tormented by passions, which in shaking the confidence of men in a superintending Providence, renders their days disconsolate and unhappy. How much more philosophical as well as charitable would it have been, to have left these veterans to tread along the precipice of the grave in heavenly, pensive, and undisturbed meditation—to have permitted the indulgence of their prejudices, if such they be, and to have kept far from their sight, an object, whose constant and untimely obtrusion, cannot fail to damp the wishes of the soul, and to inflict the thorn of despair in those breasts, which ought now to burn only with the ardour of hope."

There is, perhaps, scarcely a duty imposed on a public writer, more imperious than that of unmasking characters (we mean of departed men), to which fashion, prejudice, party, or some one of those numerous causes, in short, which so powerfully operate to the perversion of judgment, has assigned a wrong place in the Temple of Fame. The monument of the celebrated Turenne, which has been removed from St. Denis to the Temple of Mars, in the Hospital for Invalids, affords Mr. Yorke an opportunity for discharging this duty. After having translated a speech of Carnot, on the removal of this monument, in which that regicide eulogized that general, not only for his military skill and courage, but for the *political* independence of his mind, Mr. Y. observes:—

"Such was, verbatim, the discourse delivered by Carnot; not *quite* equal to the funeral oration of Pericles, but *là là* for a philosopher of the the National Institute. I may, perhaps, be accused of a fastidiousness in respect to the fame of great men; but, with the exception of the great *military genius* which every one must admit that Viscount Turenne possessed in a transcendent degree, I cannot avoid agreeing with Carnot, that if he

had lived in our times, he would have proved as great a rascal as the ex-director. For my own part, I have no other standard of judging of what men *would be*, but by considering what they *have been* under circumstances which bear some correspondence with those that are made the grounds of comparison. In this sense, therefore, Marshal Turenne must be condemned by every dispassionate inquirer, as a bad man, a worse citizen, a rebel, and an incendiary. He began his career as a Marshal of France, with the commission of an act of base ingratitude, perfidy, and treason, owards his Sovereign and the laws of his country. No sooner had he been raised to the exalted rank of Marshal, than he suffered himself to be prevailed upon by an intriguing woman, to persuade the army of his King, which he commanded, to revolt. Being unsuccessful in this attempt, he quitted, like a fugitive and a Buonaparte, the army of which he was general, to please this woman, who made a jest of his passion. From general to the King of France, he degraded himself by becoming the lieutenant of Don Estevan de Gamara, the enemy of his King and country, with whom he was defeated at Retel by the troops of France.

"With respect to his policy, it was as merciless as that of those robbers and scourges of nations, who have since commanded the revolutionary armies of France. His glorious campaign in Germany (as it is unjustly called by his panegyrists), was achieved by inflicting unheard of calamities upon the defenceless inhabitants. After the battle of Sintzheim, he laid waste, with fire and sword, the Palatinate, a level and fertile country, full of rich cities and villages. From his castle at Manheim, the Elector Palatine beheld two cities and twenty-five villages, burnt before his eyes. This unhappy Prince, in the first emotion of resentment, wrote a letter to Turenne, filled with the bitterest reproaches, and defying him to single combat. Turenne made no other return to the reproaches and defiance of the Elector, than an empty compliment which signified nothing. This was agreeable to his general behaviour and style, for he always expressed himself in a cool and ambiguous manner.

"In the same cold blood, he destroyed the ovens, and burnt all the cornfields of Alsace. He afterwards permitted his cavalry to ravage Lorraine, where they committed such disorders, that the Intendant, who, on his side, laid waste that province with his pen, wrote to desire him to put a stop to the excesses of the soldiery: he coolly replied, 'I shall take notice of it in the general orders!'

"Such flagrant atrocity, the criminality of which is enhanced by the consideration, that Turenne acted throughout this whole campaign, contrary to the orders of his Government, has been glossed over by his eulogist, with the usual sanguinary levity of a Frenchman: 'Turenne, says he, was better pleased to be esteemed the father of the men who were entrusted to his care, than of the people, who, according to the rules of war, are always the victims. All the evil he did seemed necessary; his reputation covered every thing.' This casuistical attempt to reconcile the breach of the most sacred rights of humanity, with the wanton desolation of one the finest provinces of Europe, is worthy of the servile meanness of Voltaire, whose detestable practice of lavishing the most fulsome adulation on the most enormous crimes, provided they were committed by men of rank and power, must draw down upon his memory, as well as that of the illustrious scoundrels whom he has flattered, the execration of every honest mind. *Nihil honestum esse potest, quod justitiâ vocat.*"

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From this noble hospital, one of the few remaining monuments which reflect honour on the country, our author proceeds to other charitable institutions of more humble pretensions. And here he notices a plan for the delivery of soup to the poor, similar in principle to that which was carried into effect in London about the same time. The Agricultural Society of Paris and the vicinity set it on foot, but could, at first, procure only *one hundred subscribers*, in the capital of the *Great Nation.*

"The committee solicited the public functionaries, 'not only because they are wealthy, and live *in abundance*, but because the greater part of them were known for their philanthropy, and their example would give weight to any other applications.' How much would you suppose the committee gained from these rich philanthropists, who fatten on the blood and sweat of the people? The Conservative Senate granted a subsidy of 1800 livres to fit up a furnace in the division of the Luxembourg; the Council of State took forty-six subscriptions; the Bank of France sixty; the Mont de Piété twenty; the Administration of the Domains eleven; and the officers of the Consular Guard eighty-four, making a sum total of 252*l.* 15*s.* 9*d.*; which, for the credit of the government, I think the committee should have concealed from the public.

"Besides the above, I find that the First Consul put down his name, that is, entered into an engagement to pay eighteen thousand livres, or 787*l.* 10*s.* sterling. But who shall make the Grand Sultan keep his word? Who shall enforce a bond against a chieftain with his sword drawn? There is no security for his payment, except his inclination. But mark how his servile vassals boast of his munificence, by which, at the same time, they court his approbation, and work their way into his good graces. No people are more dextrous than the French at these kind of side-wind compliments, without forgetting themselves. In the report made by citizens Everat and Petit, Commissioners of the Central Committee for the distribution of soup, they break forth into the following apostrophe: 'Our eyes are turned with *complacency* on the one thousand subscriptions of the First Consul. Thus, the Conqueror at Marengo has made *humanity* the companion of his glory; this *astonishing man,* who with his triumphant hand has repaired the edifice of social happiness; this hero, who seems to have attained the *summit of perfection and grandeur,* has proved that a good action may make him *still mount,* and lift him *above sublimity itself!*'

"Now it happens most unluckily both for this *astonishing man,* and for his no less astonishing trumpeters, that notwithstanding their ecstatic peroration, outsubliming sublimity itself, that this hero who has made humanity the associate of his glory, never has paid, nor to this hour has he paid, one farthing of the one thousand subscriptions to which he signed his name, and entered into a solemn engagement."

Buonaparte's *charity*, like his *piety*, his *mercy*, his *good faith*, and his other *good* qualities are to be found only in his *professions*, or in his *proclamations*; while the *diabolical* qualities of his mind and heart are visible in every act of his life. But, notwithstanding the little encouragement which the Society experienced, they continued their benevolent exertions, and set an example to the other principal towns of France, which was productive of very beneficial effects, in affording

most seasonable relief to thousands of miserable objects, in danger of being famished.—Here we meet with some appropriate reflections on the *wise* system of economy which prevails at Paris.

" This account of a very useful institution will enable you to form some estimate of the internal administration of this capital, in relation to paupers; for there are neither parochial rates, nor workhouses in the sense we attach to them in England. For idle, disorderly, or viciously disposed persons, there is no midway between the high road and the prison; and no kind of provision exists which affords employment to persons who, from sickness, misfortune, or any other cause, have been thrown out of work. Hence the poverty of a French pauper is the consummation of wretchedness; rags, filth, and disease waste his constitution and deform his body, while despair for ever settles in his soul. If he have strength enough to carry a musket, he is instantly transformed into a soldier; and if this means of subsistence should fail, he has no other alternative, but to steal, or to assume the office of a beast of burden, and to perform that labour which, in other countries, is executed by horses and asses. If it be possible to convey an idea of misery more deplorable than this, the lot of the female beggar exceeds it an hundred fold. Objects of loathsome corruption and horrible aspect, they seem planted in the streets of this capital, only to laugh to scorn the revolution, and to rebuke the gaudy and sumptuous magnificence of the upstart great. As you traverse the streets, particularly if they suspect you are a stranger, they follow you with frightful howls, conjuring you in the name of God, and with entreaties that are enough to petrify a heart of flint, to give them some charity. The police takes very little interest in these affronts to human nature; in these plain confessions of the degradation of the French character. Its object is chiefly to guard the approaches to usurpation, to shield from sudden assault the fabric of despotic rule, to spring on the political free-thinker, to crush the rebellion of honest minds, and to maintain in the centre of Asiatic pomp, the monotonous silence of Asiatic slavery. Hence, the charitable are deprived of the power of discrimination; they must attend to the cries of beggary, or submit (as I have done twice since I have been here) to be pursued for half a mile by the same forlorn wretch, imploring heaven and you for mercy. This is, indeed, a wretched state of society; yet we are told the revolution was the work of philosophy, for the benefit of the people, to dispel the darkness of their prejudices, and to remove all the moral and physical evils under which they groaned.

We have a lamentable account of the state of the hospitals in Paris, which gives the lie direct to the base and impious flatterers of the Corsican Ruffian, who do not blush to insult the people over whom he tyrannizes with relentless cruelty, by the most false representations of the flourishing state of the interior of France, where we know, at this moment, the greatest misery prevails, exhibiting a perfect contrast with the external successes of his military hordes.—The very infants in the lying-in hospitals were deprived of their necessary food and clothing, by the Corsican himself, who stole the funds destined for their use.

" All these evils did not originate in any misconduct of the governors, but

but in that want of economy, in that love of dissipation, costly shows, Consular pantomimes and parade, in that prodigal waste of the public treasure, diverted from its proper objects to gorge the insatiate rapacity of hungry favourites and parasites, for which the government of this infatuated people is, beyond all others, distinguished *.

Among other natural curiosities, Mr. Yorke visited the Savage of Aveyron, whom he describes as a perfect ideot, though he has afforded ample materials to the Parisian sages, for the composition of libels on the human race.

" A great deal has been published respecting this ' Child of Nature,' as he has been foolishly nicknamed by the Parisian wits; and the wretched condition in which he appears, has furnished several philosophists with arguments, with which they have attempted to reason away the understanding and virtue of mankind. Thus, one or two solitary facts occurring in the history of man, are deemed sufficient foundations on which to build a theory, whereby the faith and moral principles of civilized nations are to be prostrated before the shrine of Atheism. But this is not a just mode of reasoning; and what Dr. Paley has said, respecting Peter the Wild Boy of Germany, in his Elements of Moral Philosophy, may be applied with equal force to this wild boy of France, and conveys at the same time an unanswerable refutation of such fallacious doctrines.

" The conversations into which I have been led, in consequence of my visit to this young savage, have been very interesting, because they were chiefly with avowed Atheists, members of the National Institute. It is really astonishing to what extremities they push their subtle sophisms; and while they affect to discard every thing that is not *material* and appurtenant to this globe, they are continually soaring *extra flammantia mœnia mundi.* Of the justice of this remark you will be perfectly satisfied, when I inform you, that in a solemn discussion which I had the other day with a man for whom I entertain the highest regard, on account of his private virtues, and who is justly considered as one of the first natural philosophers in the world; he told me, with a grave and serious countenance, that Lagrange, Lacroix, and several others of the Institute, whom he mentioned, had sent to a German †, now exploring the interior of Africa, to request he would

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" * I dare affirm, and I am in possession of unanswerable vouchers to prove it, that to this circumstance alone, the shameful and dilapidated condition of almost all the hospitals is to be attributed. So forcible are the representations of some of the Prefects upon this subject, that they go so far as to assert boldly and roundly, that the duties assessed, and grants made for the support of the hospitals, have been scandalously diverted from their original destination, and lavished without account, on less necessary purposes. This is strong language for Pro-Consuls, and might give offence if published. But these remonstrances are not permitted to be inspected by vulgar eyes. I refer to my political work for a fuller investigation into this subject, as well as of the employment of the National Revenues."

" † Surely this is not Horneman! If it be, let that excellent institution which sent him, look to their responsibility, to heaven, and earth, if they suffer such an abomination of nature to be attempted by their agent.

make the experiment of a connexion between a male ourang-outang and an African woman; and that he looked with the most eager expectation for the most favourable results from it!!!

"Such a project is worthy of the philosophers of the National Institute; and I will venture to affirm, that it never could have been conceived by any other being, except the devil and themselves. It is a sublime stroke of modern philosophy; it is essentially, unequivocally, and exclusively, French. But one step more remains, to eternize the glory of the Institute, which is, when this new monster of their impious creation shall have been generated, to elect him immediately a member of the class of Natural History, belonging to that learned, profound, and virtuous confraternity of philosophers."

This is an instance of *philosophistical profligacy*, that almost exceeds belief!

Mr Yorke enters at length on the present state of agriculture in France, and on the prospect of its improvement; and he observes, that it would be a good thing, both in France and in England, to devote a column or two, in every country paper, to agricultural intelligence; "and I have often thought, that if the clergymen of our parishes were to record in a parish register to be kept for the purpose, a plain narrative of all the facts relative to husbandry which occur within their parishes; if they were to subjoin a meteorological account of the weather, &c. compared with the progress of vegetation and the crops, *we* also should be a little wiser than we are at present in the practice of this most useful, most honourable, and most delightful occupation." Certainly this would be of more use, than those prejudiced and mischievous reports of some of the itinerant professors of our Board of Agriculture, which formerly extorted our severest reprobation.

The *Eleventh* Letter contains much very curious matter respecting the wretched state of the roads and commerce of France, as well as the general poverty of the people. It is therefore particularly worthy of attention, at this time, when the Imperial Orators display their poetical talents in depicting that country as a second Paradise.

"Amidst the most sumptuous festivities, and the oriental style of living of a number of the Consular satraps, there is throughout the mass of the Parisians a chilling penury that would excite compassion, if we could forget that they had been the voluntary authors of their own wretchedness. The extensive operations carried on, and the numerous armies maintained by the Republic in different quarters of the Continent, have rendered it extremely difficult for persons to know the destination and circumstances of their relatives. Hence, a new species of egotism has been introduced into society, which bereaves those who are possessed of it, of all the kindred virtues that formerly infused the balm of consolation into the souls even of the Parisians in other days. The social chain is dissolved, and every one lives on conjecture, and thinks for himself alone. In a moral sense, Paris is the image of a great city thrown down by a tremendous convulsion of nature, whose miserable inhabitants traverse the ruins to glean materials wherewith to begin the world again. The charms and joys of friendship cannot subsist in such a state.

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" In addition to these considerations, it must be observed, that trade is at a stand; not on account of its being ill-understood, or for want of opportunities, but wholly for want of *means*. Property has not yet made its appearance from out of the holes in which the spirit of fear, fraud, or rapine had deposited it. Concealment of spoil is the universal adage; for with all the fulsome panegyrics on the central government, which originate with its subaltern agents, and are dispatched by the Prefects of the departments, doubt and anxiety are pictured on every countenance, except the military, and the immediate counsellors of the consular authority. If a merchant be disposed to make a venture, the next moment his fears deter him. He hesitates who to trust, and least of all, is inclined to trust his government."

Lord Holland in the Upper, and Mr. Windham in the Lower House, some time ago, made many judicious reflections on what may be called *legislative trifling*; and, if they had perused the luminous pages of the Imperial, then the *Consular*, Gazette, they would have found some admirable illustrations of their own arguments. Speaking on this subject, and after shewing, that in France, nothing is done without the interposition of the Government, our author says:

" I refer you to one of the *Moniteurs* lately published, wherein you will find the following *magnificent* act of the legislature, passed after *grave* and *sober* discussion:

" The Legislative Body, having heard the report of the citizens ——, members of the Tribunate, on the petition of the municipality of ——, for permission to purchase the out-houses near the Market-place of the said town, now occupied by, and belonging to citizen ——, for a valuable consideration, in order that the same be converted into *public necessaries*, for the accommodation of persons residing in, or resorting to the town; decree that there is *urgency*." Urgency having been decreed, this assembly of wise men proceeded to the *appel nominal*, when every member respectively quitted his seat, and threw a ball of approbation into the urn. The President then, with becoming dignity, pronounced from his fauteuil, that the Legislative Body, having decreed the *urgency* of the petition of the municipality of ——, had unanimously voted its adoption into a *law of the Republic*, and referred to the *executive power to* SEE *it duly executed**!"

Of the *Tribunate* we have a very full and a very amusing account; which is followed by a description of the *Legislative Council*.

" Having described the nature and object of this body, I shall now carry you to the most extraordinary assembly that ever existed since the creation of the world, the Areopagus of France, the perfection of human ingenuity, whose constitution is a model of civil wisdom and liberty—whose contrivance is eminently calculated to create sages, but which, I am afraid, will be severely condemned by every female, not only of the present, but of the remotest generations.

" * The above will be found *verbatim* in the *Moniteur*, which is the official paper of the French, as the London Gazette is of the English Government."

" I mean that assembly of MUTES, which goes by the name of THE LEGISLATIVE COUNCIL OF FRANCE; in which three hundred choice spirits are collected together to be dumb by law for four months in every year. According to the code of *Minos* Buonaparte, article 34, we find the following sublime effusion:—' The Legislative Body enacts the law by *secret* scrutiny, and *without the least discussion on the part of its members*, upon the plans of the law debated before it, by the orators of the Tribunate and the Government.' This is exquisite. The legislators of antiquity travelled far and near to explore the genius of different nations, to investigate the manners of men, and to collect from their diversified customs and institutions, such laws as might prove conducive to the happiness and prosperity of their fellow-citizens. A man was never esteemed, as a legislator, unless he could be qualified as one who,

Mores hominum multorum vidit & urbes.

" It is not a little remarkable, that all these great men considered *Egypt* as the point of attraction, in which all human knowledge was concentrated. Hence, throwing their cloaks of sackcloth over their shoulders, and taking up their staffs, they journeyed singly thither in quest of wisdom. Solon, Pythagoras, Lycurgus, Charondas, and a number of other founders or reformers of states, did not search in vain, but carried back with them to their native land, among many fooleries, some useful instruction. But none of them ever dreamt of such a grand refinement in human policy, as a Council of Dumb Legislators. Pythagoras indeed did enjoin his disciples, by way of growing wise, and being decent, to be dumb for seven years, and to abstain from eating beans. But these important and sublime precepts were calculated only to qualify them to be philosophers of an higher order, not to legislate for their fellow-creatures. Besides, he did not transport these ideas from Egypt, but from India, to which country he is said to have travelled. It was reserved *by destiny* for the greatest genius that ever lived, or ever will live, to travel into Egypt and sojourn there for the benefit of the *greatest nation* upon the face of the earth. Aware of the disadvantages which attended the peregrinations of former *wise men* to that country, he carried with him forty thousand of his disciples, that they also might learn wisdom. In the course of many learned and profound conferences which this illustrious legislator entertained with the *philosophers* of Egypt, sometimes amidst the mouldering monuments of a mystic age; sometimes in the dark chambers of the ancient pyramids; and at others, in the great mosque of Cairo, that city, over which the star of wisdom shines with unbroken light, he discovered that a close tongue maketh a wise head. Inspired with this sudden flood of wisdom, which rushed upon his philosophical mind; and struck with the majestic appearance of those bearded and venerable mufti whom he had called around him, and whose mournful silence he interpreted as the test of wisdom, he resolved, on his *flight* out of Egypt, to establish, in the centre of a nation too much given to *talking*, a sedate council, upon the model of an Egyptian Divan, whose *unspeakable* gravity should form the theme of univeral admiration, and confer upon him the palm of the First of Legislators.

" Accordingly, after having escaped the British fleet (Allah! be praised!) he landed in France, with the Cheik Monge, and other *poor* followers of his fortune, and proceeded without ceremony, to execute the lofty project, but not until he was ' called by the will of the French nation to the office of

of Executive Magistrate.' However, recollecting the shrewd observation of his precursor Solon, that he had not given the Athenians the best laws, but such only as they were fitted to bear; and knowing that his subjects were intolerable talkers, he determined to constrain his new council only during four months of each year, and to compensate them for this uncommon trial of their nature, and for the introduction of a rigid law; the idea of which he derived from a country, which the old traveller Homer had characterized as πικρος, bitter, he graciously allows each *mute* the sum of 436l. sterling per annum, with permission to talk the other eight months of the year.

" Such is the best account I can give you of this marvellous assembly. Other legislators, you find, have travelled to make their fellow-citizens *happy*, but this philosophical member of the National Institute has travelled to make them *dumb*. I assure you it is worth the while to come to Paris, if it be for no other purpose than to cast one look on this political prodigy, especially as it is not probable they will be of long endurance. They have so astonishingly improved in wisdom, that they can tell by the first glance at the face of an orator of the government, what is right or what is wrong, that is, whether they should take up a black ball or take up a white one. They look so grave and knowing, that I may say of them with the *greatest of poets*,

" To seem exceeding wise, we know
Is half as good as being so.
A noodle, with a well-tim'd shrug,
May any time the world humbug.
HOMER TRAVESTIE, Book ix.

" This subject is so *interesting*, that I cannot yet take leave of it, for it is really a pleasure to dwell on a theme of such an exalted nature. As I before observed, this *mute* Divan is called a Legislative *Council*, but with much impropriety. In the French as well as the English language, this word is derived from the Latin *concilium*, which signifies a body of men met together for the purpose of *consultation*. Now, I never have heard of an instance of a number of men assembled only to *think*, not even at a Quaker meeting; nor is it common sense to affirm, that a consultation of any kind, can take place without some conversation. The very etymology of the word *Council*, implies the *delivery* of an opinion, and as this does not take place among the three hundred *mutes*, either by hand, telegraphs, or by the fingers, it is obvious that the term (unless the members of the National Institute have invented some new mode of communication to supply the power of speech, but which it may not be proper to explain to any but the *enlightened* French) is by no means applicable. We know that this illuminated nation have already made the tour of the vocabulary in search of names; they have had their Councils of Elders and Youngsters; why not call this body, the Assembly of *the Inexpressibles?* It is a pity the First Consul does not send an order to the Institute, to devise a new name. In less than twenty-four hours, they would return such a magnificent appellation, that the *learned* world would receive with raptures and acknowledgment, particularly a certain class of the German *literati*, who would comment upon it, certainly in not less than twenty-four sheets in folio. I only suggest this as an humble hint to the members of the Institute, of whose *private* and *public* characters, I entertain the most *awful* and *conscientious* opinion."

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The next Letters exhibit many interesting particulars respecting the press, and the public writers of France. Here we have a variety of curious anecdotes, and an account of the parts allotted to each person who is employed to write in the Moniteur. We have, however, already extracted so largely from this work, that we must not make farther quotations from this part of it.—We shall therefore refer our readers to the work itself, quoting only the concluding remarks of Mr. Yorke on the writers in the Moniteur:

"With the exception of *M. de Rosenthiel*, these are the principal workmen who furnish the leading articles of that vehicle of lies, blustering, and imposture. Their names are enough to stamp the publication with infamy, if its contents did not sufficiently render it execrable in the eyes of every liberal reader *."

We shall conclude our long account of these volumes, with two or three anecdotes of persons generally known in this country.

"Now that I am occupied in writing republican anecdotes, I must treat my reader with two very extraordinary circumstances respecting the younger Mr. Sheares, whom I have already described as a very elegant young man, and the admirer of Mademoiselle Therouane. On the trial of the King, he sat very near me, and was so extremely affected that he shed tears, observing at the same time, that the French nation would dishonour their name, and the cause of freedom, if they did not restore him his liberty, and leave the question of monarchy or republic to the fair decision of the people. Some days after, we went, together with several other gentlemen now in England, to spend a day at Versailles. As we were contemplating with delight the beautiful scenery of the English garden at Petit Trianon, which had been laid out according to the directions of the late Queen, he went to the top of the Lookout, fell on one knee, and exclaimed, 'By Heaven, I'll thrust this (drawing a dirk from his bosom) into the heart of the man who shall dare to propose the least injury to Marie Antoinette!' His brother, who was of a more cool and less en-

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"* These volumes will certainly reach Paris, and had they been published during the peace, they would have been translated and published there; by whom? by a poor author? No! by a legislator, member of the National Institute! His Highness will pardon me, I hope, but before the club give directions to Barrere to criticize the work, I request their attention to the following questions, on which the credit of the Moniteur is at stake.

"1. Who offered an Englishman, besides an establishment in Paris, the sum of 750*l.* sterling a year, if he would remain in that *virtuous* capital, and write for the government and the Moniteur; which offer was scouted with indignation?

"2. Who, last year, after he had quitted France several months, authorized the insertion of not less than *six columns*, at different times, in the Moniteur, of fulsome compliments on him?"

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thusiastic temper, immediately observed, 'You had better set off post to Paris, and take her out of the Temple.' It may appear incredible to those who have been unconnected with any of the agents in those convulsions which have disturbed the peace of the world for the last twelve years, that men who had been previously distinguished for the sensibility of their nature, and who were so humane that they *would not kill a fly*, have always proved, when immersed in the revolutionary whirlpool, the most cruel and inexorable devils incarnate. There never was a milder, or more tender creature upon the earth, than Carrier, before he was a revolutionist; but every one knows, that from the period of his immersion, a greater monster never existed. The same may be said of Robespierre, Barrere, Fouquiet-Tainville, and most of those exterminating furies who have thinned the best part of the population of France. Notwithstanding the more phlegmatic temper of the English nation, I am sorry to add, that I have remarked a similar tendency in the greater part of those who, under the name of Reformers, have agitated questions on political government, with a constancy and ability that would have levelled long since any other constitution than the good old system of this land. While pleading the cause of *justice*, as they affirmed, the wild spirit of *revenge* raged within their breasts; and the acquisition of other men's property was, I am more and more convinced, their predominating motive. I allude here to that class of reformers *only* who adopted jacobin principles; but can the others who were actuated by the purest motives, undertake to say, after the experience we have had of so many excellent men in France converted into butchers, what *they* would have become, had events constrained them to encourage the projects of the former? It is the fatal quality of this political pestilence, to hurry those who have been contaminated by it, into a vortex of excesses; and as the cause of liberty naturally invites the zeal of generous minds, atrocities are committed from which, as spectators, their minds would revolt with horror. But as agents, they conceive that *any thing* may be done for freedom; they gradually become callous to every feeling beyond their own sphere of action, till at length, the moral sense being extinguished in their breasts, they are open to every crime. The impetuosity of the torrent on which they are borne, is so great, that there is no retrocession, no time even for reflection; but forward they rush, spreading desolation in their progress, unmoved by pity or compunction, and encouraging each other with the contemplation of their numbers, and the apparent grandeur of their cause. If any among them should, by any fortuitous occurrence, be snatched from their columns, and reach once more the bank of safety, he becomes confounded with the immensity of his dangers. Looking fore and aft, he trembles at what he has passed, and is petrified with the idea of what he had to go through. Eternal sorrow and repentance cloud the remainder of his days, and the untamed barbarian becomes an object of envy in his eyes. During my intercourse with persons of this description, both in France and in England, I have never yet had reason to doubt any of these truths. The only distinguishing characteristic of the two people is, in their religious determinations. In France, they vaulted at once from dogmatic Catholicism, into the darkness and vanity of Atheism; and they persecuted and proscribed even the believing jacobin. In England, political heresy was combined with religious toleration; the Christian faith still maintained its predominance. The

Tabernacle

Tabernacle and the Established Church sent forth their respective soldiers of liberty; the saint and the deist were marshalled beside each other in one common cause; and while the former sang hallelujahs in this procession to universal perfectability, the latter laughed in his sleeve, and said Amen. These days of alarm and dissention are happily gone by, and England is itself again. May the superintending Governor of the Universe prevent their afflicting recurrence, and continue to inspire the people with sobriety, judgment, and good sense! But this disease of the human understanding, this rapid transit from humanity to fierceness, merits the most serious investigation, and, if executed with care, will render permanent good to the subjects of this realm. Metaphysicians may write whole volumes in attempting to account for it, but unless they had been actors in some of the scenes, they cannot develope them with fidelity. It is an understanding that belongs exclusively to experience; and I am happy to add, that such a work will soon appear from the pen of an agent."

We believe this presumed work has not yet made its appearance, but, notwithstanding the delay, we trust that so curious a document will not be lost to the public. Mr. Yorke paid a visit to Thomas Paine at Paris, whom he found in a state of gloomy disappointment, mortification, and disgust. He had several interviews with him, and his account of him is, in many respects, highly interesting. The means by which this *reformer* forfeited the good opinion of the *Corsican*, are thus detailed:

"When the *Hero of Italy* had returned to Paris, in order to take the command of that *Army of England*, with whose left wing he afterwards set off to conquer the department of the Thames, on the burning sands of Egypt, he called on Mr. Paine, and invited him to dinner. In the course of his rapturous ecstacies, he declared that a statue of gold ought to be erected to him in *every city in the universe*; he also assured him, that he always slept with his book (the Rights of Man) under his pillow, and conjured him to honour him with his correspondence and advice. When the Military Council at Paris, who directed all the movements of Buonaparte (though *he* has the merit of them), came to a serious consultation about the invasion of England, Mr. Paine was invited to assist at the sitting. After they had ransacked and examined all the plans, charts, and projects of the old government, Buonaparte submitted to them, the propriety of hearing what Citizen Paine had to say upon the subject. But I should have stated, that without one dissentient voice, they were all of opinion the measure was impracticable, dangerous even in idea, and still more so in the attempt. General D'Arçon, a celebrated engineer, was one of this council, and present on the occasion. He laughed at the project, and said, that all those plans and schemes had better be made cartridge paper of, for there was no Prince Charles (meaning the Pretender) now-a-days; and that they might as well attempt to invade the moon as England, with its superior fleet at sea. 'Oh!' exclaimed Buonaparte, 'but there will be a fog.'—'Ah!' replied D'Arçon, 'and there will be an English fleet in that fog.'—'Cannot we pass them? said Buonaparte.—'Doubtless,' answered the other, 'by diving twenty fathom under water;' then looking stedfastly at the hero, 'General,' said he, 'the earth is our own, but not the sea.

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We must recruit our fleets, before we can hope to make any impression on England, and even then, the enterprize would be fraught with perdition, unless we could raise a diversion among the people.' Then Buonaparte: 'that is the very point I mean; here is Citizen Paine, who will tell you, that the whole English nation, except the royal family, and *the Hanoverians who have been created peers of the realm, and absorb the greatest part of the landed property*, are ardently burning *for fraternization.*' Paine being called upon, said, 'It is now several years since I have been in England, and therefore I can only judge of it by what I knew when I was there. I think the people are very disaffected, but I am sorry to add, that if the expedition should escape the fleet, I think the army would be cut to pieces. The only way to kill England, is to annihilate her commerce.' This opinion was backed by all the council; and Buonaparte, turning to Paine, asked how long he thought it would take to annihilate the English commerce? Paine answered, that every thing depended on a peace. From that hour Buonaparte never spoke to him, and when he had finished his adventures in Egypt, and had stolen back to France, he passed by him at the grand dinner that was given to the generals of the Republic, a short time before his usurpation, staring him in the face, and saying to General Lasnes, in the hearing of Paine, 'the English are all alike in every country; they are all rascals.'

"Mr. Paine thinks the Egyptian expedition was determined on in consequence of the rejection of this project of Buonaparte by the council; as it never was either in their contemplation, or that of the government, to invade England, but only to keep us upon the *qui vive*, and to divert our attention from other objects. Besides which, the popularity and inflammatory mind of Buonaparte were so excessive, that they were glad to get rid of him at any rate. Paine entertains the most despicable opinion of Buonaparte's conduct, military as well as civil, and thinks him the completest charlatan that ever existed *."

Our traveller had an interview also with another of the reforming tribe, Mr. Joel Barlow, whose opinions respecting *this* country appear to have undergone a very material change since the dawn of the *Reformation* in France.

"He confessed his utter astonishment at the surprising exertions we had made during the war, and avowed that he had mistaken the public spirit and financial resources of Great Britain. 'I have been calculating,' said he, 'year after year, the downfal of the government, and could not conceive it possible that you could stand another year. Whenever I took up the papers, and saw the Committee of Ways and Means, and read of your subsidies, I looked for a national bankruptcy in the course of the en-

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"* It may be thought strange, that a man like Paine, educated in the passive principles of the Quakers, and himself very timid, at least, in appearance, should be competent to give an opinion on military operations. But I can assure the reader, there are many eminent French generals, who have attached the highest credit to his advice, although he had never seen the countries in which that advice was beneficial."

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suing twelve months. But when Mr. Pitt came forward with the income tax, all the wise heads of this metropolis gave you over as lost, and I pronounced you saved. When I saw the nation cheerfully submit to it, I was then convinced you might carry on the war for fifty years.' He spoke of Mr. Pitt in terms which surprised me, and declared he believed in his conscience, that if he had dared to execute to the full extent of what he thought, he would have succeeded in changing the face of Europe. 'At all events,' said he, 'it cannot be denied, that he has the merit of having saved the old fabric (meaning the constitution), if it be worth saving; and on that account, as you all seem disposed to hug your prejudices, I think every man of you should subscribe to his statue, for he has certainly saved your constitution.' On my asking him what he thought of the peace, and our present situation, he answered, that he saw nothing censurable in it; it was what was to be expected from the state of the continent; we had lost nothing, and had cut out plenty of work for the French, which, he was sure, they would never finish. 'If they should, woe betide you.' I requested an explanation, and he replied, 'If the French government are intent on peace, they will set themselves seriously to work on their colonies; and such is the activity of the French, that they will soon repair their losses, create a vast commerce, which their local possessions and influence will facilitate, and they will end with a powerful navy.' On my noticing, that they had alreaded excluded our commerce, he answered, 'that will just give you an idea what a set of fools they are. This false step at the first start, is a convincing proof, that they don't know how to go to work. The prohibition of your manufactures has increased the avidity for them. They should have opened a free trade with you, and gradually cozened away your industry and mechanics: in the course of some years they might have tripped up your heels; but the government is in such a confounded hurry, that they will have every thing done as soon as it comes into their heads, so that instead of sticking to any given point, they are attempting five hundred different projects, and never succeed in one, except enslaving the people.' With respect to our present situation, he observed, 'You have now a character, and it depends on yourselves to maintain it. On the rest of the Continent you are losing ground, but in France it is higher now than ever it was before. There is an universal impression here, without excepting the government themselves, of the power, resources, and public spirit of the English, but you are more feared than liked.' He thought the peace would be permanent, if any change should take place in the government; but with Buonaparte at its head, he was of opinion, it was impossible it could be of long duration, from the nature of his power; for he was the creature, of the army, and was constantly surrounded by hungry generals and soldiers, who were incessantly importuning him, and that notwithstanding his dictatorial manner, he could not *budge* without their leave. Unless he could find them employment, or disband them, they would employ him. Upon my asking whether he thought Buonaparte secure? He answered, 'more so than any of his predecessors; they are satisfied with him because he does not guillotine them; but we have not yet got through the third act of the Revolution.' I asked how he thought it would wind up? 'It is impossible to tell; for one cannot reason about it. But I guess it will end, either with the complete subjugation of Europe,

rope, or in a bloody civil war in France, between rival generals, republicans, jacobins, and royalists, and bring back out of its confusion a royal establisment.'—'What advice then,' said I, 'will you now give to the privileged orders?'—'To be upon their guard, and remain quiet."

The last revolutionary personages who attracted the author's notice were our illustrious countrywoman, Miss Helen Maria Williams, and Monsieur and Madame Tallien, to whom his last letter is devoted.

"Miss Helen, or Madam Helen Maria Williams, for I know not by which of these titles to qualify her, lives at the hotel of Alexander Berthier, the minister of war; and in despight of all my inquiries, I cannot discover on what account the she-saint has contrived to establish herself there. It cannot be for her having alternately admired and *noted* every Punch and Joan of the revolutionary show; because Madame Genlis, who detests the Republic, and whose husband was beheaded, is allowed free apartments in the National Library. However, Helen is a personage, and at the ministry of war she holds her court. The notorious Mr. Stone, a *married* man, who has driven away, and cruelly used his wife, lives with Helen in virtuous, philosophical, platonic friendship. It is not a little singular, that this spiritual damsel should harbour and entertain such a friend, of whom no one, even in Paris, speaks a good word. I am at a loss in what manner to describe his services; his functions being so variously compounded of the German squire, the Italian Cecisbeo, the English master of the ceremonies, and the French *perroquet*. He acts also as her secretary, her *garde des archives*, and her *chambellan*.—In short, he is *a man of all work*.

"These things give no offence in this easy capital, in which it is common for a man to sit down at table with his wife and children and his mistress, and so *vice versa*. I have been present more than once at these happy meetings, or as they are here called, *mélanges morales*. A Parisian man of fashion told me one day in the presence of his wife, a very handsome woman, that after the first child, he thought both parties were at liberty to do as they pleased. This would have been a good plea before an *English* jury in mitigation of damages. In Paris, they are more enlightened, and what is an unanswerable *proof* of the exalted *felicity* to which the connubial state has attained in it, is, that you never hear of a single action for *crim. con.* from the beginning of the year to its end. When will the blue-eyed matrons of the island imitate the innocent *chastity* of the Parisian fair, and their husbands the virtuous *ease* and *nonchalance* of the Parisian men? We are, alas! two centuries behind them in morality—they are making rapid strides towards the perfectability of *natural philosophy!*"

Here follows an anecdote of Tallien and his wife, who had been long parted, but who met at a dinner at the house of a merchant, with whom the lady then lived. There Tallien sat next his wife, and paid her particular attention; which affords our author an opportunity for expatiation on the *patriarchal simplicity* of modern French manners, and on the inveterate *prejudices* of his native country. His *compassion* for the much injured Tallien extorts from him the following *exculpatory* observations:

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" Great injustice has been done to the humane character of Tallien by the voice of calumny. It is not true that he has murdered so many people as is alleged against him. In the *sacred Septemberization* of 1792, he knocked out the brains of only one old priest eighty years old, minister in the diocese of Luçon, and bludgeoned six other individuals. At Bordeaux, he assassinated only *eighteen* persons, and five of them on the recommendation of *Desfieux*, the banker. And, when it is considered that he brought away with him from Bordeaux, only seventeen hundred thousand livres in hard cash, for having generously restored to liberty 'good citizens unjustly detained;' I think the world should shake off those unfavourable prejudices, which a set of emigrant French nobles and priests, to serve their own wicked purposes, have circulated in England, respecting this enlightened and disinterested advocate of liberty, equality, humanity, and virtue."

Mr. Yorke should be told, that these unfavourable prejudices have actually been shaken off by "the enlightened few" of this country, who, on Tallien's visit to England, treated him with that respect and attention which were alike due to his virtues and his misfortunes. Having dismissed Tallien, he returns to "Saint Helen."

" This priestess of the Revolution has a nightly synod at her apartments, to which the political dramatists and the literati of the capital resort. Here she is in her glory. Perched, like the bird of wisdom, on her shrine, she snuffs the murky incense of adulation offered up by homicides and public robbers. With a starched grimace, and stiff as buckram, she listens to the general din. At the instant of inspiration, she becomes convulsed, like her Delphic predecessor, but the appearance of the fit is ridiculous, and its duration longer. By an ingenious device, when about to deliver the oracle, she contracts her lips into the form of a pipe, and literally whistles out her words in *staccato*, and sinks away in *perdendosi*. The keeper of the archives is at hand to record what passes *. If you wish to become acquainted with a devil in the shape of a philosopher, a general, a legislator, a quiz, or a thief, and you will reconcile yourself to flattery and milk and water beverage, you will find any of these characters at Helen's *coterie*, and you will always be well received by the dear girl."

Mr. Yorke had two hours conversation with the Polish patriot, Kosciusko, whom he represents as a man of *common* parts, and of *ordinary* understanding. " According to my way of thinking," he says, " the negro general Toussaint is a divinity compared with him."

" * For the benefit of the booksellers. The instant each ruling party is overthrown, out come two or four little duodecimos, which this fanatical female calls 'Anecdotes of the Founders of the French Revolution, &c. &c.' in which she records all their *sayings*, and abuses in their turn those whom she before received with smiles in her conventicle."

We have thus given our readers a fair analysis of these Letters, with such ample specimens as will enable them to form a very adequate judgment of the entertainment which they afford. Allowing for the colloquial familiarity, if we may so say, of epistolary intercourse, and the negligence allowable in such compositions, their style supplies no ground for censure or complaint. They are written in easy, perspicuous, and flowing language, and, though occasional instances of carelessness and inattention occur, they are generally correct, frequently nervous, animated, and impressive; and, sometimes, even sublime. Whether amusement or information be the object of the reader, they may be perused with advantage, for they contain a copious fund of both.

The History of the Orkney Islands: in which is comprehended an Account of their Present, as well as their Ancient, State: together with the Advantages they possess for several Branches of Industry, and the Means by which they may be improved. Illustrated with an accurate and extensive Map of the whole Islands, and with Plates of some of the most interesting Objects they contain. By the Rev. George Barry, D. D. Minister of Shapinshay. Pp. 430. 4to. 1l. 11s. 6d. Longman and Co.

IT has been observed by Cicero, that "the proper object of history is something great, and worthy to be recorded." In the choice of his subject, Dr. Barry is not so injudicious or unfortunate as some perhaps, at first sight, may be apt to imagine; for though the Orkney Isles be of no great extent, nor situated in a happier climate than between the 59th and 60th degree of north latitude, their position between the British Isles and Scandinavia, from whence so many hordes have issued for the purposes of colonization or conquest, has assigned them a place in the history of modern Europe, much higher, and more important, than in proportion to their magnitude, or geographical situation. The intestine discords between rival chiefs have all the amusement of barbarian contest, while their roving and predatory excursions under the banners of Norway and Denmark, connect them with the history of Scotland, England, and even of Italy and France. The mineral strata, the vegetable productions, the animals of those sequestered and bleak countries, are as interesting to the naturalist as those of Italy or Greece. Nor can the state of society, or human nature, in any state, be to a human spectator a matter of indifference. If the produce of the land be poor and scanty, that of the circumjacent ocean is exceedingly various and abundant. To a vast variety of fishes and fowls, the islands of Orkney and Shetland appear a more desirable resort than those in the South Seas, or the Grecian Archipelago; nay, in the very solitude and sterility of the cold and sequestered regions where vegetable Nature begins to languish, and maintains its existence not without a struggle—where scarcely any thing appears

besides rocks and seas, and the sun either creeping along the edge of the horizon for a few hours, and then retiring into the darkness of almost constant night, or for a few hours scarcely hiding his head, and the reflection of his rays still visible in the atmosphere—in such northern regions there is something not only melancholy, but sublime; something that awakens contemplation, and disposes the spectator of such a scene to consider himself, not as fixed to one spot, but as a native of the earth, and the earth itself as a part of the solar system.

There is nothing, indeed, however insulated and minute, in either the natural or moral world, that may not be introduced into history, natural or civil, if connected, by strong and natural association of ideas, with the general and main design of the historian. The smallest things may thus be dignified and ennobled, by an union with the greatest, and contribute their part to the general effect; provided the author of the design knows when to introduce it, and to give it no more than its just place or proportion. Materials are infinite: the genius, the spirit of the historian is seen in his selections and arrangements, and the views with which these are made. The objects, therefore, may have been often surveyed; they may assume different and new aspects, according to the light, and the point of comparison from which they are surveyed. It is the mind of the historian, still more than the subject, that gives grace, interest, and elevation, to history.

Many accounts having already been given of the Orkney Islands, we confess, however, that we did not expect much amusement or information from a new work on that subject; but we had not read many pages, when we recognised the mind and the manner of a worthy and excellent historian. The work is dedicated, with great propriety, to Lord Dundas, without the least adulation, or even compliment, in a concise, modest, and elegant manner. It is divided into three books: in the first, containing a view of the islands considered as a whole, combined with a geographical description of each, Dr. Barry shews an acquaintance with geology, particularly what may be called physical geography; and a taste and powers for describing the beauty, magnificence, and grandeur of Nature.

"Compared with the sterile wilds in some of the sister islands to the north, or even with the lofty hills, and bleak marshy plains, to the south of them, they (the Orkney Isles) gain so much, that their appearance is pleasantly inviting and favourable. To the eye, their surface presents much variety.

"Great Britain itself is, in a great measure, level towards the east coast, through its whole extent, from the North Foreland Head, in Kent, to Duncansby, in Caithness; and rises gradually as it advances toward the west, till it swells at last into a ridge of hills, or mountains, which Providence, in its kindness, seems to have erected as a bulwark against the fury of the Atlantic waves.

"The same conformation, though comparatively on a very small scale indeed, is observable in the Orkney Islands. Many, to their sad experience, too well know how low their eastern coasts, especially toward the

the north, are; for this circumstance, more than any other, has caused many fatal shipwrecks.

"Toward the west coast, on the other hand, from the one extremity of the islands to the other, the land is so elevated as, with a few interruptions, to form itself into a range of hills, not high indeed, but much more so than what are generally met with in the interior of the country. These hills, the highest of which does not exceed twelve hundred feet, do not always run in the longest direction of the islands, but frequently stretch across them; and while their sides that face the Western Ocean are bold, and steep in the extreme, their opposite ones, for the most part, shelve away into plains of considerable extent, with a gentle declivity.

"The shores in this quarter are, in many places, bounded by rocks awfully majestic. In some places they remain entire; in others, they have yielded to the force of the billows, and the ravages of time, and are consequently shattered into a thousand different shapes, altogether forming a scene highly interesting. To the philosopher, such a scene presents an opportunity of contemplating the different strata, and even, sometimes, of discovering some of those valuable minerals which have been for ages hidden in the bosom of the earth, and would have been so for ever, had not the ocean brought them to light. If his soul be alive to the awful impressions of the sublime, he will be lost in astonishment in contemplating the tremendous power of the billows, that, on one hand of him, have formed pillars of an immense size, and thrown arches of a magnitude so vast, as to mock the boldest and most successful attempts of human art; and on the other, dug in the solid rock, caverns so dark and unfathomable, as cannot fail to strike the most undaunted heart with terror."

Dr. Barry takes notice of a peculiarity in the climate of the Orkneys, with respect to the season of snow and of hail.

"Some part of the month of June, which, in Britain, is well known to be of a pleasant and genial warmth, is here, often, not only colder than in the preceding months, but almost as much so as any winter month. For about two weeks, and even sometimes more, about the middle of that month, the wind blows from the north, strong and piercing, accompanied with snow and hail showers, which drive domestic animals to seek shelter, clothe the fields with a dreary aspect by checking the progress of the young plants, and blasting their buds and their blossoms, and, to a stranger, would seem to threaten the islands with famine. As soon as that period is past, the wind veers round, warm showers succeed, which revive the tender herbage, that now recovers its former bloom and verdure; the whole tribe of animals again rejoice, and the heart of the husbandman is gladdened with the prospect of future plenty."

Our author very sensibly ascribes this extreme, and seemingly unnatural, cold, to the dissolution of the immense fields of ice in the Northern Ocean, which happens at that season, and the consequent evaporation. About fifty years ago, a very striking, as well as new, phenomenon astonished the inhabitants of the Orkneys, and struck them with terror; this phenomenon is both described by Dr. Barry, and accounted for.

"The north wind wafted over the ocean, what is still recollected by the old people, by the name of the black snow, which, at the time, struck the inhabitants with terror and astonishment. Ever inclined to dread an uncommon appearance, which they have neither the capacity nor inclination to account for or explain, as portending some calamity, the people were in the most painful perplexity in regard to the threatened disaster, when their fears were happily dispelled by an account of an eruption of Mount Hecla, from which, in all probability, this black snow proceeded. If the distance between Iceland and Orkney staggers the faith of any with respect to this matter, they should recollect what has been stated as a fact, that in some of the eruptions of Ætna, or Vesuvius, the ashes have been carried by the winds to the plains of Egypt*."

The subject of the time when the Orkneys were first discovered, is introduced by Dr. Barry, by a very clear and concise account of the rise and progress of navigation.

"The art of navigation, though both complicated and dangerous, appears not only to have been invented, but to have made some progress, at a very early age of the world. Curiosity prompted some, ambition induced others, and the love of gain, with a force equal, if not superior, to either, led many to trust themselves in a frail bark to a boisterous element, in pursuit of their respective enjoyments. The people that lived on the borders of the Mediterranean, and on the banks of the Red Sea, were the first that understood the nature, and courted the advantages, of commerce. Their situation invited them to this species of industry. Among these, history informs us, that the Egyptians, soon after the establishment of their government, set the example, by opening a beneficial trade between India and the Arabian Gulf, whence the commodities were carried by land to the Nile, conveyed down that river to the Mediterranean, and thence transported to the European kingdoms.

"But the soil of that country was so fertile, and its climate so mild, as to produce in plenty, not only the necessaries, but the luxuries of life. The manners of the people, and the genius of their religion, their institutions, and their laws, were of such a peculiar nature, as to render their commercial intercourse with strangers only of short duration. The Phœnicians were different from them in many respects. Their territory was far from being either extensive or fertile; they had no peculiarity in either their manners or institutions; their superstition was neither of a gloomy nor unsocial nature; so that without scruple or reluctance, they could cordially engage in business with the nations around them. Trade was consequently the source of their opulence, and of their power; and they carried it on with more wisdom, and more enterprise, than any state in ancient times. Instead of confining their views, as the Egyptians had done, to India, Africa, and the Mediterranean, their spirit led them to take a wider range, and boldly sailing through the Straits of Hercules, they visited the western coasts of Africa and Spain; and having planted

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"* Buffon, Hist. Naturelle."

colonies

colonies in some of the places to which they resorted, introduced among them some acquaintance with their improvements and their arts.

"Carthage, a shoot from that venerable stock, applied herself to navigation and commerce, with such a degree of spirit, ingenuity, and success, as to shew that she had profited by the example, and was in no ways inferior to the parent state. But while Tyre and Sidon directed their attention chiefly towards the east and the south, from which such immense treasures have been constantly brought, Carthage, averse to interfere with the mother country, extended her navigation toward the west and the north, and following the course which the parent state had taken, passed the Straits, and pushing their discoveries farther than any that had gone before them, visited, not only the coasts of Spain and Africa, but those of Gaul and of Britain. In both the one and the other of these celebrated nations, commerce produced its ordinary effects. It expanded the minds of those by whom it was conducted, it extinguished their prejudices, it excited their curiosity, and inflamed their desires for undertaking new enterprises of a bold and hazardous kind. Hence voyages were undertaken, however long and perilous, the object of which was to discover new countries, and to explore unknown seas; no less with a view to add to the stock of human knowledge, than to collect materials for increasing their commercial stores.

"In some of these voyages of discovery, undertaken either by the spirited Greek colony at Marseilles*, or the enterprising republic of Carthage, were the islands that encircle the coasts of Britain, it is probable, first made known."

This conjecture is almost reduced to a certainty by the account which Pliny has given of a Voyage of Discovery in the North by Pythias, to which Dr. Barry merely refers in a note, without stating any thing at all of what was reported by Pythias. We cannot help thinking, that it would have been very much to Dr. Barry's purpose, to have given some account both of the report or narrative of Pythias, and the scepticism with which it was received by the Athenians, his countrymen; which would have impressed on the minds of his readers a very strong belief of its authenticity, and consequently, of the soundness of Dr. Barry's reasoning, and the extreme probability of his conjectures on the point in question.

In a small state, ardent in all its passions and powers, and where there was an incessant action and re-action between intelligence and curiosity, there was a constant and quick interchange of sentiments. The whole republic was closely linked together as one family; and when any traveller had any novelty or discovery to communicate, it was customary to recite his narrative, whether in numbers or prose, before the freemen of the city; and sometimes at the Olympic Games, before deputies from all Greece, as in the instance of Herodotus reading his histories. This was the readiest mode of diffusing knowledge,

"* Pythias's Voyage of Discovery in the North, in Pliny."

and acquiring literary fame, before the invention of printing. Such readings, or recitations, in circles more or less extensive, were also customary in ancient Rome, as appears (not unnecessarily to multiply proofs and examples) from the very first verses of Juvenal:

" Semper ego auditor tantum, numquamque reponam,
Vexatus toties rauci theseide Codri ?"

Pythias, passing the Pillars of Hercules, penetrated into what were then called the Hyperborean Regions, and even near as far north as the Arctic Circle, as appears from his reports of the length of the days, or rather one day, in summer, or the middle of summer; and the length of the nights, or rather one night, in the winter, or middle of winter; and other particulars that quadrate only with a very high latitude. And what places the authenticity of his voyage beyond all doubt, the Greeks did not credit it; and it is recorded as suspicious, even by Pliny.

A very remarkable instance occurs, in the second chapter of book iii. of the great inaccuracy or mis-information of authors, on the subject of population. In a general muster of the people, by order of P. Stewart, Earl of Orkney, the number is said to have been such, that ten thousand men capable of bearing arms could have been raised on an emergency, and as many left as were sufficient for agriculture and the fisheries. If, Dr. Barry observes, we suppose the proportion of the former to the latter to have been as one to ten, which is certainly no unreasonable supposition, the inhabitants would have been five hundred thousand; but from subsequent enumerations, and particularly three several enumerations made within these seventeen years, under the eye, and by the direction, of the clergy, in their respective parishes, corresponding exactly with one another, as well as with that immediately preceding, the population cannot exceed more than twenty-four thousand.

" If, then, the former accounts, in regard to this particular, were just, as the latter cannot reasonably be doubted, the decrease would be astonishing; and to have produced such an effect, extraordinary causes must have contributed. Neither the increase of the weights, nor the failure of the crops in bad seasons, nor the heavy burthen of the feu-duties, nor even the illicit trade, which, in former times, was so extensively pernicious, nor even all of these causes united, though they have sometimes been assigned, will account for it in a satisfactory manner.

" From any thing that can now be discovered, there is no great reason to conclude, that ever this country was very populous. Even in the earliest times, the splendid military exploits which they performed, were, in all probability, achieved rather by the intrepid spirit of the people, than by the influence of their numbers. The result of the general muster, as well as the number represented to have served at once in the intestine wars, seem evidently to have been the most extravagant exaggeration."

To such an excessive difference in different computations, there is scarcely

scarcely to be found a parallel in Mr. Hume's celebrated Essay on the populousness of Antient Nations.

The important article relating to manners and customs, chap. ii. book iii. sect. 2, is highly entertaining, and, in several instances, awakens the speculating mind to reflection; for example:

"The inhabitants of towns, but more especially those of royal burghs, from the many occasions that they have of assembling together, are in the most imminent danger of corrupting one another; and when this happens, the vices that are prevalent among them are, idleness, gaming, drunkenness, combined, sometimes of late, with such a contempt of authority as borders on sedition. From these vices, the incorporated trades here cannot be supposed to be altogether exempted, especially as they were some years ago accidentally brought into very peculiar circumstances. Three several times, during one parliament, Kirkwall happened to be not only the returning, but the deciding burgh, and the election in a great measure depended on the suffrages of the deacons; and as there were several rich and ambitious candidates, the consequences may easily be conjectured. The incorporated trades, vain with the attention and flattery which they had met with, and assuming consequence on account of the money that they had lately received, began to form schemes, and adopt measures, which materially injured the poor's funds, and which, if allowed, might have ruined them.

"The kirk-session, who are well known to be the legal administrators of these funds, alarmed at this, warmly remonstrated, as they were bound in duty, and made many fair offers of accommodation for the sake of peace, but to no effect; and every attempt to settle matters amicably proving unsuccessful, through their obstinacy, an appeal was made to the law as the last resource, when the supreme court, after a very full discussion of the points in question, found the incorporation liable in the whole expences incurred, and ordained them to give up the subject in dispute, as detrimental to the poor of the place. Enraged at the kirk-session for entering into this process, to which the insolence of the incorporations, as well as their own duty, compelled them, they abandoned the Established Church, on pretence of not finding seats to their mind, and formed themselves into a separate religious society—a new phenomenon in this country."

A religious sect, united by wrathful and vindictive passions, and these excited by an opposition to their own villainy, is indeed a great moral curiosity; and a striking proof and example of the propensity of sectarianism to separate the spirit of what the sectaries call their religion, from virtue.

It appears, that in the Orkneys, the labouring peasants, or cottagers, are yet in a condition little better than that of prædial slaves.

"Mean as this condition of farmers may appear, in the eyes of those that have been accustomed to behold a substantial and independent tenantry, that class of people denominated *cottars* are in a still much worse condition. To understand this, it must be observed, that, connected with almost every large farm, there are some cottages, every one of which has

a garden, with as much grass and corn land as will pasture a cow or two in summer, and furnish for them provender in winter. Poor families reside in these cottages, who are understood to hold them of the person who occupies the principal farm, to whom they are entirely subject; who may remove them at his pleasure; and, as a rent for their little farm, may call them to labour for him at any time of the year, and at any sort of employment. Moreover, their children, as soon as they become fit for labour, must work for him in the capacity of servants, for what he reckons reasonable wages; and if, at any time, they refuse, the parents, at the very next term, are liable to be expelled from their habitations."

The cottars, or scallags, of the Hebrides, as appears from the Travels of the Rev. John Lane Macgregor Buchanan, published in 1792, are, if possible, in a condition still more miserable and abject.

On the whole, the character of the Orcadians in general has not changed greatly, except in point of sobriety, from what it was about fifty years ago, when their character was drawn, Dr. Barry informs us, by an intelligent native thus:

"Most of the gentry, or better sort, finishing their education at Edinburgh, affect the manners and customs of that place. A character given of them by historians many years ago, that they were great drinkers, but not drunkards, is in some measure true still, though the practice of excessive drinking has been much laid aside within these few years. They are generally kind without caressing, civil without ceremony, and respectful without compliment; their resentments of obligations and injuries are more quick than perceptible; they are obliging and hospitable to strangers, and, where no party differences intervene, social and friendly among themselves. But artful endeavours to undermine the measures and interests of each other, from slight causes, have, for several years bygone, destroyed the harmony and mutual intercourse of beneficence, which would have otherwise taken place; diverted their attention from improving the ground by better methods of husbandry, and obstructed the introduction of some useful arts, and branches of commerce, which might be advantageously carried on from thence. It is remarkable, however, that their animosities seldom or never break out into personal insults, or abusive language, either openly or in private. On public occasions, or when business requires it, they meet together freely, join in conversation, and always behave civilly to each other.

"The commonalty are healthy, hardy, well-shaped, subject to few diseases, and capable of an abstemious and laborious life at the same time: but, for want of profitable employment, slow at work, and many of them inclined to idleness. In sagacity and natural understanding, they are inferior to few of the commons in Britain; sparing of their words, reserved in their sentiments, especially of what seems to have a connexion with their interest, apt to magnify or aggravate their losses, and studious to conceal or diminish their gains; tenacious of old customs, though never so inconvenient; averse to new, till recommended by some successful examples among their own rank and acquaintance, and then universally keen to imitate; honest in their dealings with one another, but not so scrupulous with respect to the master of the ground, often running deeply in arrears to him, while they punctually clear credit with every one else. These, and some

other

other singularities, may be ascribed to the absurd and impolitic custom of short leases, racked-rents, and high entries, which prevail in other parts as well as here. Theft, and other crimes, are concealed, even by those who have sustained the injury, from an opinion, that it is a degree of guilt in a private person to become the voluntary instrument of another's sufferings; and that the imprecations of the afflicted, though suffering by the hand of justice, are followed with visible judgments. They are dexterous at the oar and management of boats; and when they betake themselves to the sea, make sober, honest, and expert sailors. Though in the neighbourhood of the Highlands of Scotland, yet they have none of those manners and customs for which the Highlanders are remarkable; but such as resemble those of the southern, rather than of the northern part of the kingdom. Their religion is Presbyterianism, without bigotry, enthusiasm, or zeal; and without dissenters, excepting a very few of the Episcopal persuasion. The mirth, diversions, and mutual entertainments, of the Christmas and other holidays, are still continued, though the devotion of them be quite forgot."

We should have thanked Dr. Barry, if he had told us to whom we are indebted for this excellent paper.

What follows, shews the advantage of a form of religion that has something in it to strike the senses, over the nakedness of Presbyterianism, Congregationalism, and other modes of religion where nothing is regarded but what is abstract and spiritual.

"From the long residence of the bishops among them, both before and since the Reformation, no less than from the splendid external show in the Episcopal worship, such a deep impression has been made by Episcopacy on the minds of the people, that more than a century has not been able to efface it. To many of the old places of worship, therefore, especially such as have been dedicated to particular favourite saints, they still pay much veneration, visiting them frequently when they are serious, melancholy, or in a devout mood, repeating within their ruinous walls prayers, paternosters, and forms of words, of which they have very little knowledge. When they consider themselves in any imminent danger, they invoke the aid of these saints, and vow to perform services, or present oblations to them, on condition that they interpose successfully in their behalf; and they are generally very punctual in performing these vows."

Dr. Barry informs us, that "such plentiful and excellent crops of both turnip and sown grass have been produced in different places, and by different persons, that some have imagined that the islands should, instead of being cultivated for grain, as they have been from time immemorial, be converted into pasture, and henceforth applied to the breeding, rearing, and fattening of black cattle." But Dr. Barry himself does not seem to approve this system, for he immediately adds, "Lands, however, that will produce luxuriant crops of such articles as will serve for provender for these animals, will, it is presumed, under a proper mode of management, yield some sorts of grain at least." On this subject, we entirely agree in opinion with the

the favourers of turnips and grass, and differ from the Doctor. Some kinds of grain may grow, and even exhibit in their growth great luxuriancy, as in the Hebrides, and the western shores of Ross-shire; but will they ripen? and can what little may ripen in October or November, be preserved from rotting rains, without the utmost difficulty? The Orkneys are so happily situated for commerce, that the Orcadian economist should raise what his land is best fitted to produce, and exchange this for grain from Murrayshire, or other parts. That there may be a constant supply, and that the lives of the people may not depend on the caprice of winds and waves, let there be granaries established at Kirkwall, Stromness, and perhaps some other places, as at Amsterdam, and other towns in Holland.

In the Appendix to this volume, there are some papers, very curious, and which, by the style, and allusions to existing modes of thinking and acting, let us into the very spirit and soul of the times to which they refer, in a more effectual manner than any narrative or description of a recent date, of the present day, however eloquent. Among these we shall specify "A Diploma, or Deduction concerning the Genealogies of the Ancient Counts of Orkney, from their first creation to the Fifteenth Century: drawn up, from the most authentic Records, by Thomas, Bishop of Orkney, with the assistance of his Clergy, and others, in consequence of an Order from Eric, King of Denmark, to investigate the right of William Sinclair to the Earldom." This piece, written in Latin not altogether barbarous, is translated into English by Dean Gules, as appears by the following subscription: "Translatit out of Latin into Scotts, by me Deine Thomas Gwle, munk of Newbothill, at the request of ane honorable man, Wilzem Sanclair, Barroun of Roslin, Pechtland, and Harberschire. An. Dom. 1554." (P. 414, Appendices i. ii.)

In the Appendix, we have an Account of the Husbandry used by the Orcadians; and a short relation of the most considerable things in Orkney, by Mr. Matthew Mackaile, Apothecary at Aberdeen.

The Acts of Bailiary for executing of Justice through the County of Orkney, are also inserted in the Appendix. The very titles of these Acts, which are 48 in number, give no obscure idea of the state of society to which they refer: their dates are from 1615 to 1636. The second Act relates to what was then a consideration paramount above all others, "The putting of the Acts of the Kirk in Execution." The third is "Anent Provision for Armour," ordaining, that all men, according to their degree, shall provide themselves with armour. Act 4, "Anent the careful directing of the Corss" [cross]. Act 11, "Anent Riding of other Men's Horses." Act 14, "Anent Sluggish and Idle Persons." Act 15, Anent the Transportation of Vagabonds to Zetland." Act 17, "Anent the Entertaining of Beggars." The object of this Act is, to confine beggars within their own parishes. Act 18, "Anent the Concealling of Theft, and Sin of Witchcraft and Waith." Act 23, "Anent shutting [shooting] on other Men's Links or Holmes." Act 25, "Anent selling of Butter,

Butter, and others, by way of Regrating." Act 28, "Anent Sheep-Dogs." Act 29, "Anent going to the Hill." Act 30, "Anent rowing [puiling the wool] of Sheep," fixing the time when this shall be lawful. Act 31, "Anent slaying the Earn" [eagle]. Astonishingly high rewards held out for this. Act 34, "Anent Fugative Servants, and Young Men, going to Zetland." Act 40, "Anent Gripping of Lands." Act 41, "Anent Demolishing of Houses;" enacting, that "none take timber doors or windows furth thereof, although bigged by themselves." In the Western Scottish Isles, even at this day, it is common for the cottagers, when they are suffered to go from one laird, or socksman's ground, to another, not only to carry forth their timber doors (for timber windows they have none), but even the small branches of trees (called kabers) which they use in covering their huts. Act 44, "Anent Ferrie Fraughts." Where there are so many ferries, this is a very important article. The perusal of these, and of some others, of the Acts, affords a great deal of amusement.

The matter contained in this work, is various in no ordinary degree, and judiciously selected on the whole; though most readers, we presume, would have excused our author, if he had been less copious in his details of internal dissentions and contests, among the Orkney chiefs. For the number and minuteness of his descriptions of ruins, he cannot be condemned by the candid and intelligent reader; how much more magnificent those ruins are than what we should have expected in the Orkneys, and consequently, how naturally and properly they enter into a history of those islands. The great end of history, to mingle instruction with entertainment, he keeps in view throughout. The gentlemen and the tradesmen of the Orkneys, and other parts in the North of Scotland, are very much indebted to him for many useful observations. His style is natural, perspicuous, and proper; rising into elevation, or becoming more familiar, with his subject. It is simple and easy without vulgarity, and without turgidity on any occasion: sometimes, when inspired by the subject, pathetic and sublime. He appears to be a man of candour, a lover of truth, and as true as warm a friend to his country. He has been careful throughout to mark his authorities.

Though the plates be but coarse, the ideas which they convey of their subjects are sufficiently clear.

The Asiatic Annual Register; or, a View of the History of Hindustan; and of the Politics, Commerce, and Literature of Asia, for the Year 1803. 8vo. Pp. 806. Cadell and Davies. 1804.

THE preceding volumes of this very useful and interesting work were reviewed by us at the time of their appearance; and that for the year 1802 was noticed in our XIVth Volume. The volume now before us, however, had wholly escaped our observation, till within

within these few days. Our readers will recollect, that it formed a part of the intelligent author's original plan, to give a portion of the Ancient History of India each year, until it should be brought down to the present time, by which means the public would be presented with one connected series of historical events, from the first establishment of the Europeans in the East to this day. In the last volume, this history concluded with the foundation of the city of Batavia, by the Dutch, in 1619; and the author has been prevented from continuing it in the present volume, by a circumstance which he thus states in his preface:

"In presenting our last volume to the public, we had occasion to remark, that when the political occurrences and official documents of the year were very numerous, we were unavoidably obliged to contract the literary departments of the work. But the events of 1803 are of so much real importance and dignity, and must be so interesting to our readers at large, that we thought it right to relate them in an historical form, and even to omit the annual portion of our general history of India in order to give them place."

Here, we think, the author has acted judiciously, for, much as we value his Ancient History of India, and necessary as we think it for the completion of his design, yet surely it will not be denied, that the interest which it is calculated to excite, will not be at all diminished by delay; nor that the passing occurrences of the year, when particularly interesting and important, should be preferred to them. For this reason, the author deserves commendation for making this history give way to the very important account of the Mahratta war, which occupies its place. This account is written with knowledge and perspicuity: it is connected, consistent, and impartial; equally remote from the extremes of unnecessary prolixity, and of unsatisfactory conciseness. The military operations are detailed with the ability of a writer who understands his subject, and who knows how to display it to the greatest advantage. The events which it records cannot but prove most gratifying to the bosom of every honest member of the united kingdom: they reflect honour on the councils in which the plans were conceived; and on the generals and officers who were intrusted with the execution of them. We here see the insidious and dishonest policy of the Mahratta chiefs unfolded to our view, and admire the noble contrast exhibited in the conduct of the British government. Never, indeed, was more wisdom in the cabinet, nor more skill and courage in the field, displayed, than in the Mahratta war: it suffices, of itself, to stamp the character of the Marquis Wellesley as a statesman; and as a statesman too, whose mind, ever fertile in resources, and determined in its resolves, is admirably calculated to regulate the affairs of a great nation, in times of difficulty and danger. The account of this war opens, very properly, with a description of the actual geographical, military, and political state of the Mahratta empire, previous to the war; and, as the Mahrattas are certainly the most formidable enemies which the British power has to encounter

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in the East, the public are much indebted to the author for the brief but able view which he has given of their power and resources.

" The empire of the Mahrattas comprehends all the western provinces of the Deccan, which lie between the rivers Narbudda and Krisna; the province of Berar in the interior, that of Cuttack on the eastern coast of the peninsula, and the whole of western Hindostan, excepting Moultan, the Punjab and Sirhind. These extensive territories are bounded on the north by the mountains of Sewalic, which separate them from Serinagar and Cashmir; on the north-east by Rohilcund and Oude; on the east by the British provinces of Benares, Behar, Bengal, part of Orissa, the Bay of Bengal, and the northern Sircars; on the south by the dominions of the Subahdar of the Deccan, the rivers Krisna and Tumbudra; on the west by that part of the Indian ocean which divides India from Africa; and on the north-west by the sandy deserts of Moultan, the river Sursootee, and the province of Sirhind. The greatest length of the Mahratta dominions, from Delhi in the northern, to the river Tumbudra, in the southern extremity, is 970 British miles; and the extreme breadth from east to west, where they stretch across the peninsula from the bay of Bengal to the gulph of Cambey, is 900 British miles. This immense tract of country contains the provinces of Delhi, Agra, Ajmere, Malwa, Gujerat, Gandeis, Baglana, Visiapur, the Konkan, Berar, Cuttack, and part of Dowlatabad. Of these provinces Delhi, Agra, part of Malwa, Gujerat, Candeis, Baglana, and Visiapur, are highly fertile and populous, yielding abundance of the finest grain, thronged with towns and villages, and enriched by a busy internal commerce. The other provinces of the empire, are not only less productive, but much less disposed by nature for cultivation and improvement. Lofty ridges of mountains, and vast sterile vales, sometimes covered with wood, form the most prominent features of their local scenery. They are consequently thinly inhabited; but the inhabitants, partaking of the nature of the soil, are hardy, robust, and intrepid. The whole population of the Mahratta empire may be computed at about forty millions. This population is composed of different nations, and of various tribes, of whom nine-tenths are Hindus, and the rest Mussulmans. The nation from which the empire derived its origin, and takes its name, occupies the province of Baglana, the northern part of Visiapur, and the mountainous districts of Dowlatabad and Berar. These parts of the country formed one of the grand divisions of ancient Hindustan, described by the Hindu geographers, and called in Purmas, *Maharastra*, by which name its inhabitants are always designated. The ancient Maharastras were a pastoral people; who, like the Tartar hordes, united the business of war and plunder to the occupation of shepherds; and the modern Mahrattas, though in some respects more civilized, still inherit the warlike and predatory spirit of their ancestors. This spirit, directed by the talents of some distinguished chieftains, has, in the course of one hundred and sixty years, raised them from the obscurity of freebooters, to be one of the most powerful nations in Asia.

" Fortunately, however, for the independence of neighbouring states, the power of this great empire is divided amongst five princes, who, though united together in one general confederacy, under an acknowledged superior, have, nevertheless, not only separate but rival interests, and are

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in the constant practice of supporting, against each other, by force of arms, their private and individual views. The supremacy of the constituted head of the empire is in reality merely nominal; for, as he is the weakest of the five princes, his authority in all state questions of importance, is not only disregarded but opposed, unless his decision be suitable to the particular interests of each of the others. Even union against foreign aggression, which was the original, and is now the only remaining, principle of this singular confederation, has been gradually so much weakened, that it is extremely doubtful whether it could be now revived by any thing short of a general invasion of the whole empire. Except in such an event, the principal states, so powerful in themselves, and so independent of each other, could have no common interest to unite them. That sentiment of attachment arising from the same religious and civil institutions, the same language and habits, and the same love of conquest and depredation, must now be almost extinguished. Had that sentiment existed in its original force, a prince endowed with so much sagacity, and possessed with so much power as Holkar, would not have suffered his general rivalship, much less his recent enmity with Scindeah, to subdue all his native feelings, and to induce him to remain an inactive spectator of the march of a British army into the heart of the empire, and the hereditary dominions of his countrymen. The cautious and strict neutrality which he observed on this occasion, clearly demonstrates that he felt as little sympathy for the cause of the confederates, as for that of the sovereign head of the empire, which the English has espoused; and that he was influenced by no public sentiments whatever, but those which a dread of the English arms, a prudent regard for his own security, and a view of his personal interests inspired.

"Were it not for this disunion amongst these princes, their collective military strength and resources would be extremely formidable.

"The efficient force of their combined armies amounts to 210,000 cavalry, and 96,000 infantry; of this force the whole of the infantry, and about three-fourths of the cavalty, are kept in a constant state of readiness to march against an enemy. The infantry is chiefly officered by European adventurers; and in the service of Scindeah, the battalians are accoutred, formed and brigaded nearly in the same manner as the native regiments in the British Indian army. To the different bodies of infantry there is *(are)* attached very large trains of artillery, well appointed and served; and at the commencement of the late war, the pieces of ordnance attached to Scindeah's brigades amounted to 464."

This is a most formidable force indeed; their cavalry, however, are nothing better than an undisciplined rabble, little able to oppose a regular force. The pecuniary resources too of these states are fully adequate to the maintenance and support, not only of this, but of a still greater, force. But these resources, fortunately for the neighbouring powers, are rendered ineffectual to all purposes of hostility, by the unaccountable rage for the accumulation of treasure, which infects the Mahratta chiefs, who deposit their enormous collections of specie and jewels in some inaccessible fort, where they are suffered to lie, unproductive and useless. On the other hand, the Mahratta

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forces were, in the year 1798, chiefly officered by Europeans, most of whom were Frenchmen. These Frenchmen had acquired vast influence in the respective states, were intrusted with important commands, and had formed a plan, in concert with Tippoo Sultaun, for the expulsion of the English from Hindustan, at the time when Marquis Wellesley was placed at the head of affairs in the British territories of the East. The line of conduct adopted by the Marquis, for the preservative purpose of destroying this influence, and of counteracting this plan, was the best which human wisdom could devise or pursue. He concluded a treaty with the weakest of the Mahratta states, by which the integrity of its dominions was secured against the attempts of the strongest; and after the Peishwah's capital of Poonah had been taken by Holkar. He next endeavoured to form an alliance with Scindeah, another Mahratta chief, who had espoused the cause of the Peishwah, but who now evinced a disposition to join Holkar, in opposition to him. Scindeah, however, evaded the propositions submitted to him by the British plenipotentiary, by various subterfuges, and, wishing to gain time, sought to conceal his hostile preparations beneath professions of amity. In fact this treacherous chief had entered into a confederacy with Holkar and the Rajah of Berar, for destroying the alliance formed between the British government and the Peishwah, and for subverting the authority of the English in the Deccan.

"With a thorough conviction, that these were the views entertained by Scindeah and the Rajah of Berar, and the positive evidence which their conduct had afforded, of a spirit of determined hostility to the British government, no statesman who understood the real interests of our Indian empire, and who knew how essential it was to its security to preserve, untarnished, the fame of our superiority over the native powers, could have avoided the calamities of war. But at this most important and critical conjuncture, there were other circumstances which, though they formed not any part of the actual grounds of the war, yet greatly contributed to strengthen them.

"We have already mentioned the nature and degree of that power and influence which was possessed by M. De Boigne, in northern Hindustan, as well as the circumstance of General Perron, a native and subject of France, having succeeded to that high and extensive authority. Between the period of De Boigne's resignation and the commencement of the year 1803, Perron had augmented his army to the number of 43,000 effective men, and his artillery to the number of 464 guns of various calibres. Into this army it was the main object of Perron's policy gradually to introduce French subjects, in the capacity of officers and artillerymen, and not only to exclude British adventurers, but to take every opportunity of removing those who, in the early formation of the army, had obtained appointments from De Boigne.

"The predilection which Perron thus shewed for his countrymen was not merely an idle prejudice. He well knew the important advantages that his native country would in due time derive from fixing a military establishment in the heart of Hindustan, commanded and officered by Frenchmen

men of talents and experience, like him devoted to the cause of their country. He knew that from the present commanding superiority of the British power in the East, it was alone by the means of such an establishment that France could regain a footing on the Indian continent. The settlement of Pondicherry, on the coast of Coromandel, was in itself of no value, but would be materially useful in facilitating his project, of gradually strengthening and completing his armies, by receiving annually from France small parties of subaltern officers, gunners, and bombardiers. During the height of the south-west monsoon, which lasts four months in every year, the native coasting vessels of Coromandel could convey these recruits for Perron's army from Pondicherry to the coast of Cuttack, in four days, without exciting the suspicion of the English cruizers. The province of Cuttack then belonged to the Rajah of Berar, the confederate of Scindeah; so that any Frenchmen who landed on this territory might proceed through a friendly country, with the utmost ease as well as secrecy, to Perron's head-quarters in the Du-aab.

"These views and circumstances Perron failed not to communicate to the government of France, and to press them on the attention of Buonaparte, in whose mind they were well calculated to excite an interest. Perron's last communications reached Paris during the national rejoicings for the peace of Amiens. It could not have arrived at a more auspicious period; for that event opened every desirable facility for the execution of his scheme.

"Not only Pondicherry, but every other settlement belonging to France, and her allies the Dutch, on the continent of India, were by the treaty of Amiens unconditionally restored, without even a reference to, much less a recognition of, those stipulations which respected India, in former treaties between France and England, and by which the former was bound not to send more than a specified number of troops to her settlements in that part of the world. But by this generous renunciation and oblivion on the part of England, of all preceding compacts between the two countries, France now possessed the right to send troops to her settlements in India, without any limitation whatever.

"Under these advantageous circumstances, the scheme of Perron was adopted, extended, and matured; and, in the beginning of 1803, a plan was actually formed for obtaining an assignment to the government of France of all the districts within the limits of Perron's command: which assignment was to be made by Scindeah, but confirmed and ratified by a grant from the Emperor Shah Allum. Our readers will bear in mind that this unfortunate monarch had, for several years, been a prisoner in his own palace, and was, at the period of which we are writing, in the actual possession of Perron; so that this grant, though it would have been issued with the authority of the Emperor's name, could notwithstanding be considered only, on his part, as an act of compulsion and necessity. The plan, however, was transmitted to India without delay, and an armament was at the same time fitted out, consisting of six ships of war, and 1400 of the best troops of France, destined to Pondicherry, for the ostensible purpose of supplying that settlement with a military force. But there was *(were)* likewise embarked in this expedition, two hundred young gentlemen, who had been regularly educated in all the branches of military science, together with a numerous *etat-major*; and these were designed to join

join Perron's army, by small parties, according to the manner already described, as soon after they reached Pondicherry as fit opportunities for their secret conveyance should occur. This armament, under the command of Admiral Linois, arrived at Pondicherry during the critical period of the negotiation between the British government and Scindeah. It was, however, very distant from the well-concerted and artful policy of Buonaparte, to precipitate a rupture with England, or even to take any measures whatever in India, that could justify hostile operations on our part. It was his design to conciliate the favour of the British government by every possible means, so as to lull it into an imaginary security, whilst Perron's army was gradually advancing to that state of improvement which would have enabled it, in concert with his Mahratta allies, and another armament from France, to invade the British provinces, with a certainty of gaining some advantage, and with a probability of making a considerable and permanent conquest.

"But of this his design, as well as of his whole plan for converting the district under Perron's command into a French province, and of placing his army in the actual pay of France, the Marquis Wellesley had, by his searching sagacity and unwearied vigilance, obtained *full* and *positive* information previous to the arrival of Linois. The treaty of Amiens, and the character of Buonaparte, had indeed kept the noble Marquis on the watch, and had pointed out to him the necessity of immediately providing against those imminent dangers of which he saw they must naturally and inevitably be productive. Accordingly, on Linois' arrival at Pondicherry, he found that place so strictly watched, both by sea and land, by the English, that it was quite impracticable for the recruits for Perron's army to proceed to their destination, without meeting with English ships of war, or parties of English troops, who had orders to intercept them. A strong remonstrance was sent to the British government, complaining of the hostile manner in which the settlement of Pondicherry was watched, in time of peace; but before the Governor-general could return an answer to that remonstrance, intelligence arrived of the renewal of the war between France and England, and the whole of the troops landed by Linois were consequently made prisoners of war."

To the wisdom, promptitude, and vigour, displayed by Marquis Wellesley at this critical conjuncture, are we indebted for the preservation of our commerce and power in India. In a very short time, four armies were prepared to take the field, one under Lieutenant-General Wellesley, in the Deccan, destined to oppose the combined forces of the enemy, under the personal command of Scindeah; a second, under Colonel Murray, was assembled in the province of Gujerat; a third, under Lieutenant-Colonel Campbell, on the eastern side of Hindustan; and a fourth, under General Lake, in northern Hindustan.

"The grand objects to which the attention of General Lake was directed, were *first*, the destruction of the French establishment under Perron; *secondly*, the extension of the British frontier to Agra and Delhi, with the possession of these cities, and the establishment of a chain of posts on the right bank of the Jumna, for the protection of the navigation

tion of that river; *thirdly*, the release of the aged Emperor Shah Allum; *fourthly*, the formation of a system of alliance with the petty states along the right bank of the Jumna, from Jeynagur to Bundilcund; *fifthly*, the annexation of the whole of the province of Bundilcund to the British dominions, for the purpose of giving additional security to the valuable province of Benares, on the side of the Mahrattas.

"Such was the masterly manner in which the Marquis Wellesley had prepared and distributed the military force and resources of the British empire in India, at this momentous crisis, and such was the skilful and comprehensive plan which he formed, for securing those important rights on which he had insisted in the negotiation with the confederates, for maintaining the indisputable justice of his cause, and, finally, for fixing on an extensive and solid basis, the paramount power and authority of the British government in the East. Never before in Hindustan, and seldom even in the most renowned military nations of Europe, have so many separate armies been supplied and equipped for actual service, within the short period of four months, and with such admirable arrangement set in motion at the same time, from points so distant, embracing so wide a field of operations, and directed against the same enemy. It appears from the details we have given, that the total number of British troops prepared, in the beginning of August 1803, to act against Scindeah and the Rajah of Berar, amounted to 54,918 men, including 3,071 in garrisons, in Gujerat, and at Surat; 1,997 stationed at Hydrabad, to ensure the tranquillity of that city, as well as the regular succession to the throne, in the expected event of the Nizam's death*; and 1,598 at Poonah, for the protection of the capital and the person of the Peishwah."

All these armies experienced success adequate to the exertions of skill and bravery by which their operations were eminently distinguished;—and in some instances, indeed, their efforts almost surpassed belief. For instance, at the battle of Assye, fought on the 23d of September, 1803, General Wellesley, with only 4,500 men, of which but 1,800 were Europeans, gained a complete victory over the enemy's army of 30,000 men, "who fought with an impetuous and even frantic bravery, of whom 10,000 were infantry, formed, disciplined, and, in part officered by Frenchmen, and who were supported by the powerful discharge of nearly one hundred pieces of cannon, served with all the exactness, and much of the skill of the French artillery."

On the 11th of September General Lake had, in another quarter, in the neighbourhood of Delhi, obtained a victory, almost as extraordinary, and equally complete. On this occasion the British force consisted of 4,500 men, and the enemy's of 19,000 men, commanded by a French officer, and supported by a large train of artillery.—

"* That event took place on the 6th of August 1803, and Mirza Secunder Jah, the eldest son of the deceased Nizam, quietly succeeded to the throne."

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After the battle, General Lake proceeded to Delhi, the ancient capital of the Mussulman Empire in Hindustan, and paid his respects to the aged Monarch, whom he released from captivity. The account of the interview is highly interesting.

"General Lake having encamped his army on the banks of the Jumna, opposite to the city of Delhi, lost not a moment in signifying his solicitude to wait on the Emperor; who accordingly sent his eldest son the Mirza, Akbar Shah, to conduct him to his presence. The entry of the English General into this celebrated place, was welcomed by an immense concourse of people, who had assembled with anxious pleasure to behold the deliverance of their lawful Sovereign from his long and ignominious confinement. When General Lake reached the palace, and was ushered into the court of audience, he beheld one of the most piteous and touching pictures of degraded royalty and fallen magnificence that was ever presented to the commiseration of mankind.

"The venerable descendant of a long line of illustrious and powerful Monarchs, was seated under a small tattered canopy, the remnant of his former state, his person emaciated by indigence and infirmities, and his countenance disfigured with the loss of his eyes, and marked with extreme old age, and a settled melancholy; whilst every thing around him attested the misery and wretchedness of his condition. Yet his multiplied and cruel sufferings, though they had reduced his mind to a state of listlessness and torpor, had not entirely hardened it against impressions of kindness, or rendered it unsusceptible of those emotions of gratitude and pleasure which the first intimation of his deliverance was so powerfully calculated to excite. He at once testified his thankfulness to his gallant deliverer, and his joy on the occasion, by bestowing on him those high titles *, which, according to the custom of his ancestors, and in the splendid days of his own power, were alone conferred on such warriors as had done the state some very important and signal service. 'It is impossible,' says the Marquis Wellesley, 'to describe the impression which General Lake's conduct on this interesting occasion, has made on the minds of the inhabitants of Delhi, and of all the Mussulmans who have had an opportunity of being made acquainted with the occurrence of the 6th of September. The native news-writers, who described this extraordinary scene, declare, in the metaphorical language of Asia, that Shah Allum recovered his sight from excess of joy.' This hyperbole, absurd as it must appear to every English reader, nevertheless serves to shew, in a striking manner, the sentiments of gratification entertained by the people of Delhi, at the change which had taken place."

Operations conducted with such vigour could not fail to be productive of the desired success. Accordingly, after a series of splendid achievements, which must have raised the British name and character very high indeed, in the estimation of the natives, peace was concluded, early in the year 1804, with the different Chiefs, upon terms the

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"* The titles conferred on General Lake, signify in English, *The Sword of the State—The Hero of the Land—The Lord of the Age, and The Victorious in War.*"

most honourable and advantageous to the British Government, which acquired not only an important increase of territory, but additional security for what it previously possessed.

The other divisions of this work contain an account of every thing relating to our Indian Empire; its army; trade; government; the proceedings of its different courts; marriages, births, deaths, and promotions.—That division which is devoted to the exhibition of "Characters," includes many curious articles. One of these only we have room to insert; and we select it, because we have heard it advanced, even by sensible and well-informed men, that the Hindus are so meek, mild, benevolent, and inoffensive a people, that it was almost impious to convert them to Christianity!

"*PECULIAR CUSTOMS OF THE HINDUS.*

"TO THE EDITOR OF THE ASIATIC ANNUAL REGISTER.

"SIR,

"In communicating the following facts and circumstances, as being illustrative of the peculiar temper and manner of the Hindus, it occurs to me that an English reader will scarcely be disposed to believe, that customs as barbarous and savage as any obtaining in the remote Islands of the South Seas, should have continued to exist so long in a country, the greatest part of which has been under the controul of the British Government for near forty years, and where the natives have been accustomed to an intercourse with Europeans, in a more or less degree, for a greater length of time; it may, therefore, not be improper to premise, that the scene of these transactions, for the most part, laid at a distance of more than eight hundred miles from the seat of government, and that the Europeans residing under British protection in India, bear a very small proportion to twenty-four millions of native subjects, within the provinces of Bengal, Behar, Orissa, and Benares; and that the residence of such Europeans is generally confined to cities and large towns most convenient for commercial views; their intercourse with the inhabitants of the villages and internal parts of the provinces must therefore have been very limited.

"In the report made to the Government of Bengal by Mr. Duncan, while resident at Benares, of the state of that province in the year 1787, he describes the people inhabiting the western frontier, of so turbulent and ungovernable a disposition, that if a cow broke into an inclosure, it was a circumstance sufficient to arm one half of the village against the other, and to produce great effusion of blood.

"The demand of rent from the farmers, if accompanied by threats from the officer of government, was frequently answered by setting fire to the whole village, and retreating within the dominions of the Nabob Vizier. Among these ungovernable tribes, that of the Raje Koomar is described as the most numerous, and of the most enterprising and desperate resolution, and famous, according to their own ideas, for an undeviating sense of honour. These people boast of their descent from one of the most ancient Hindu Kings; and so high is their idea of personal independence, and their dread of its suffering the smallest diminution so extravagant, that they consider the marriage of a daughter as abridging the funds of the family, and

and conveying to a stranger the custody of their happiness; the atrocious custom of starving their female infants is therefore not only sanctioned amongst them, but they even compel their women to be the perpetrators of this savage and unnatural crime*.

" Not less extravagant and barbarous were the customs arising from the singular tenets and irrational privileges of the Bramins. Exempted as is this tribe by national prejudice from capital punishment, it is not unnatural to expect that assassins for pay may be easily procured from among them; but so completely have the other Hindu tribes surrendered their judgments and their feelings, that the Bramin can extort what confessions he pleases, by threats of mischief to himself, or of violence to old women or infants; nay, so complete has this surrender been, that in many instances, the notion of the inviolability of the person of a Bramin has become the means of setting the laws at defiance; as no Hindu, from an apprehension of becoming the cause of the death of a Bramin, dared to execute any legal process against them; and whenever any coercion or arrest was attempted on the person of one of this tribe, by a public officer of government, in order to intimidate and avert the officer from his purpose, he would immediately prepare to rip open his own belly, or threaten to swallow, and sometimes actually swallow, poison, or some powder pretended to be such, or to dash an infant on the stones.

" On the slightest provocation, the Bramins would wound themselves with razors they carry about them for the purpose; or inclosing an old woman in a circular inclosure, called a khoor, in which, raising a pile of wood, or other combustibles; and then within its area, betake themselves to fasting, either real or pretended; and on any molestation being offered, or on the approach of any person to enforce a legal process, would actually set fire to the pile, and consume their victim in the flames.

" An instance of this occurred in the year 1787, when Mr. Duncan was resident at Benares. Some coercion or arrest being threatened to a Bramin, who had refused to pay his dues to government, the resident was informed that the Bramins had assembled, and constructed a khoor, within which they had inclosed an old woman, had seated themselves by her, and were prepared, on the expected approach of the officers of the revenue, to set fire to the building, and, together with their victim, to perish in the flames; a message from the resident requiring them to state their grievance, brought the men to his presence; but the old woman positively refused to come, declaring, that if compelled by force, she would throw herself into the first well she saw in her way. The Bramins, on their arrival before the resident, complained that justice was not done them by the Rajah, for that he had refused to hear the complaints of the ryots against the extortions of his officers, by ordering them to be driven from his presence and beaten; that being helpless, they had prepared the pile, and were ready to part with their lives.

" The inordinate pride of this tribe manifests itself in no less extravagant a degree in the mode of avenging a private insult. A Mussulman having a pecuniary claim upon a Bramin, after repeated refusals, began to

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" * These people mostly inhabit the opposite line of the boundary of Benares, in the Vizier's dominions; but rent lands in Benares are about the annual value of 20 lacks of rupees."

despair of payment; he, therefore, resolved to obtain his due by force, and accordingly prepared to enter the house of his debtor in the night, while the Bramin was employed in watching the corn he had cut down in the course of the preceding day; the creditor, with his attendants, having surrounded the house, he himself entered it with a torch, proceeded to the bed of the Bramin's wife, and lifting her head from the pillow, from thence seized the purse with which she was entrusted: her cries having alarmed the females of the family, among whom was the mother of the Bramin, they immediately flew to the apartment: their loud lamentations for her dishonour soon brought the neighbours together, and during the confusion the Bramin and his brother arrived:—'Son,' exclaimed the old woman, 'we are dishonoured; no Bramin will in future drink under our roof; we must be revenged; go down with me to the river.' To the Ganges they immediately went, accompanied by the Bramin's wife, her sister, and his brother; the insulted Bramin, after calling aloud upon the aggressor to make him restitution for the theft and his violated honour; the aged mother, stretching out her head, and baring her neck, called upon her son to do his duty, that she might blast these enemies of her house. As she spoke these words, her son, with a stroke from his scimetar, severed her head from her body; immediately on which the rest of the relations assembling in a tumultuous and disorderly manner, determined to deny the funeral obsequies both to the head and body, and that the spirit might be withheld from the sleep of death, to beat a drum for forty days, at the end of which it was supposed the desire for repose would be past, and the ghost become the incessant and eternal torment of all the branches of that family by which their own had been injured.

"The Bramin who had committed the parricide being apprehended, only expressed his surprize that so common an act should be imputed to him as a crime; and that one of the witnesses against him should be a man whose own brother had revenged an insult in a similar way.

"The man in reply observed, that although the insult was so avenged, the person in question was not his brother, though nearly related; and seemed to think that his guilt in murdering had not been sufficiently expiated by the loss of cash which ensued *.

"Another device practised by these Bramins is, when with a view to realize any pecuniary claim, or for the extortion of money, they proceed, either with some offensive weapon, or with poison, to the door of another inhabitant of the same town or village, and take post there in a manner called *dhurna*; and it is understood, according to the received opinions on this subject, that they are to remain fasting in that place until their object be obtained; and that it is equally incumbent on the party, who is the occasion of the Bramin thus sitting, to abstain from nourishment. Until this is effected, ingress and egress to and from the house, are also more or less prevented, as, according to the common received opinions, neither the one nor the other can be attempted, but at the risk of the Bramin's wounding himself with the weapon, or swallowing some powder or poison, with which he may have come provided.

"* In the time of Raja Cheits Sing, it was no uncommon thing for a man to cut off the heads of three or four women, and send them to the Raja, on any insult, real or imaginary, from one of his peers of officers."

"It

" It was not until the year 1795, that the Government of Bengal thought proper to interfere its legislative authority, to put a stop to the practice of sitting dhurna, as well as the more savage custom of the Raje Koomar's starving their female children; nor is the person of a Bramin, under the new administration of justice within the Company's provinces, exempted from capital punishments, several instances having occurred where it has been inflicted.

" It may be supposed that the preceding facts constitute the *ne plus ultra* of Hindu superstition; but not so; the dictates of bigotry appear to be still more strongly opposed to the sentiments and feelings of nature, in the custom of offering human sacrifice to the Ganges, where they are devoured by the sharks.

" These sacrifices are of two descriptions: first, of aged persons of both sexes, which are voluntary; and of children, which of course are involuntary. The fixed periods for the performance of those rites, are at the full moons, in November and January.

" The custom of sacrificing children arises from superstitious vows made by the parents; who, when apprehensive of not having issue, promise in the event of their having five children, to devote the fifth to the Ganges.

" The island of *Sagor*, where these inhuman rites are administered, is held to be peculiarly sacred, from its being considered the termination of the Ganges, and the junction of that river with the sea is denominated *the place of sacrifice.*

" So lately as November 1801, some European seamen belonging to the pilot service of Bengal, being on shore in the island, were witnesses to this horrid ceremony. The information they gave before one of the justices of the peace for Calcutta, was on oath, to the following effect:

" That on going on shore, they saw the entrails of a human body floating on the water, and at the same time a great number of the natives assembled on the beach, as near as they could guess, about three thousand. That on asking a Fakeer why so many of the natives were put into the water, he answered that the head Fakeer had ordered them to go into the water to be devoured by sharks, for the prosperity of their respective families; and that they saw eleven men, women, and boys thus destroyed; and it farther appeared by other incontestible evidence, that the victims destroyed in November amounted to thirty-nine; and moreover, that a boy, about twelve years old, who had been thrown into the river, having saved himself by swimming, a Gosayne endeavoured to extend his protection to him; but singular and unnatural as it may appear, he was again seized, and committed to destruction by his own parents.

" To prevent this practice, a law was enacted in March, 1802, declaring any person who should aid or assist in forcing any individual to be a victim to this superstition, guilty of murder. But with respect to the voluntary sacrifice of the aged and infirm, the practice prevailed so generally, and was considered by the Hindus, under some circumstances, so instrumental to their happiness in a future state of existence, that it was doubted, whether any rule could be adopted to prevent a practice not only rooted in the premotest antiquity, but sanctioned by express tenets in their most sacred books; while the custom of sacrificing children stands not either on the prescriptive laws of antiquity, or on any tenet of the Shanscrit; but on the contrary, it is among the Hindus accounted a pious and meritorious act to

rescue a child from destruction, and afterwards adopt and maintain it: nevertheless, the vow by which the fifth child is devoted, is considered to be nearly as binding as any written or prescriptive law."

"*London, June* 2, 1803."

There are several articles of *Poetry*, and many of the *Miscellaneous Tracts*, inserted in this volume, highly deserving of notice; but for these we must refer our readers to the book itself, our limits not admitting of any farther extension of this article.—The volume for 1804 has appeared, and shall be noticed in our next Number.

Les Champignons du Diable; or, Imperial Mushrooms: a Mock-heroic Poem, in five Cantos: including a Conference between the Pope and the Devil, on His Holinses's Visit to Paris: illustrated with Notes. By the Editor of "Salmagundi" and "The Wiccamical Chaplet," &c. &c. Small 8vo. Pp. 204. Crosby and Co, 1805.

IN his "Advertisement" the poetical gardener, who has *forced* these Imperial Mushrooms in the hot-bed of his wit, thus explains the motive and nature of his labours:

"To serve the cause of order, and the cause of legitimate government, by a ludicrous exposure of the civil and religious policy of a Continental Despot, countenanced and abetted by the degrading servility of the Sovereign Pontiff, is the object of this poem.

"And it is presumed that the levities in which the muse has occasionally indulged, on such a subject, will not offend the candid and liberal reader."

Certainly the object is not only a justifiable, but a laudable object; and though we are not disposed to afford encouragement to those bards whose licentious muse takes delight *ludere cum sacris*; we cannot hesitate to declare our opinion, that when a Sovereign Pontiff degrades alike his office and himself, from abject fear, or some more unworthy motive, and prostitutes the sacred rites of religion to confer honour on a rebel, a regicide, and an assassin, thus affording a countenance and a sanction to the most atrocious crimes, he becomes a fair and a proper subject for public attack, whether by the heavy artillery of argument, or by the lighter weapons of sarcasm and ridicule. We have, indeed, heard the preposterous assertion, that the Pope, in becoming the valet of the Corsican Usurper, in servilely obeying his Imperial mandate, and hastening to his capital, in order to consecrate the vile assassin as his *beloved Son in Jesus Christ* (most horrible blasphemy!), and to make him one of the *Lord's anointed*, performed nothing more than a religious duty; his refusal to perform which would have manifested an interference in *temporal affairs*, highly unbecoming his office! Seriously to confute so outrageous an absurdity, and gravely to resent so ridiculous an insult to the common sense of mankind, would

would be a sure means of exposing ourselves to the contempt of our readers. But we have mentioned the fact, merely to shew to what unacountable lengths religious bigotry will carry even the best disposed persons; leading them to sacrifice their understanding to their prejudices; and even hypocritically to veil or varnish over the most vicious and profligate acts, sooner than admit the fallibility of a *papist*. To be sure, to give to the tyrant one of the sanctions of legitimate authority, and an influence over the people which he could not otherwise obtain, and at the same time to place him (as far as depended on the Pope) on a level with the lawful Sovereign against whom he had rebelled, and whom he had conspired to murder, was a very *religious* act, and had nothing at all to do with *temporals!!!* But the holy Bishops of Rome were, at all times, famous for keeping within the strict bounds of their religious duty, and for most scrupulously abstaining from all interference with the temporal concerns of monarchs and of men. Their repeated excommunications of Sovereign Princes, their multiplied incitements to rebellion, and their well-known *condescension*, in absolving subjects from their oaths of allegiance, were all measures *purely spiritual* in their nature, and had not the least reference to *temporal* matters! To be serious, if we be not very much mistaken, the mean and servile conduct of the present Pope, has done more to injure the cause of the papists throughout the Christian world, than all the tyranny and ambition of his predecessors.

In the first Canto the Infernal Senate are introduced, discussing the transcendant merits of Napoleon Buonaparte, whom Satan represents as having been very inadequately rewarded by his elevation to the Consulate; and he accordingly commands them to devise means for effecting his advancement to the empire of France. The infernal spirits, in obedience to his mandate, repair to the Conservative Senate, whose conduct and speeches on the occasion are minutely described; with their unanimity in exhorting the "great man to complete his glory."

> "Promulg'd the pleasure of hell's king,
> His sable senators took wing:
> Of the grim corps a grand division
> Their *brother*-senators Parisian
> Sought out; (for birds, with feathers dight
> Of the same cut, in flocks unite:)
> These were a set of precious sages
> As e'er for dirty work took wages,
> To that fam'd senate cater-cousins,
> Which Romulus of rogues by dozens
> Composed, whose successors their votes
> Gave a Grand Consul that ate oats,
> And found his sway less inauspicious
> Than two-legg'd Consuls, twice as vicious."

Previous to his account of the Senate's address to the Consul, the bard presents us with an "*invocation.*"

> "Apollo!

" Apollo! and ye muses nine,
If to your lyre, and your guittars
This composition superfine
Was set, I'm sure 'twould charm the stars:
And, if they should not quit their spheres
To *list'* Conservative Messieurs,
Zounds! 'tis because stars have no ears!!"

The second Canto opens to us the door of the First Consul's privy council, and his message to his Senate; and closes with the Senate's most obsequious reply, in which the Conservative Senators expatiate most eloquently on the mighty advantages of raising their Consul to the Imperial throne.

" Thus rais'd, EQUALITY shall bless
Our land, obedient to *his* call;
And grateful multitudes confess
Frenchmen enslav'd are *equals* all.
Let him but domineer his fill,
And overtop us like a steeple,
Gods! how he'll *truckle* to the will
And pleasure of the sov'reign people!
For thus the rope-dancer, who tries
T'enchant a set of barren blockheads,
Grins widest when *aloft* he flies
T'extract the halfpence from their pockets.
'Twas of supremacy so fine
France wish'd to make herself a present *,
In sev'nteen hundred eighty-nine,
Those days *incomparably pleasant!*
Hence their mild monarch they disdain'd,
Dethron'd, and murdered by their votes:
And thus the privilege obtain'd
Of cutting one another's throats.
Though that BLEST ÆRA, ever dear
To gallic lambkins and their friends,
Is fled, *your* government (no fear!)
Will, for its absence, make amends.
The government we now describe,
Of one grand despot paramount,
All our sage philosophic tribe
The best of governments account:

" * It is this government which the French nation wished to give itself in *the happy days of the year* 1789; the recollection of which will be for ever dear to the friends of the country . . . . . and in which the experience of ages, the reason of statesmen, the genius of philosophy, and the love of humanity, inspired the representatives whom the nation had chosen."

With

With such a bridle for French mules
You'll find no other of a piece;
'Tis sanction'd by no lesser fools
Than those of Rome and those of Greece *."

In the third Canto, we find the Devil hard at work in instigating other public bodies in France to re-echo the *patriotic* sentiments of the Conservative Senate. Here, too, we have the invitation to his Holiness the Pope to crown the French Emperor, which he declines, pleading the want of the *ampulla* and consecrated chrism, which the early revolutionists had either destroyed or stolen from Rheims. The Pope's refusal occasions another council to be called in the infernal regions, at which, after a long discussion, and the introduction of much apposite and much extraneous matter, a *melange* often exhibited in *other* assemblies, Satan closes the debate, and, rejecting all violent measures, out of pure regard for the Holy See, determines to visit his Holiness in person, and to induce him to compliance by the mild arts of persuasion.

Before Satan opens the business to his council, he expresses his gratitude to his agents, for their zeal and success in the execution of their commission.

" Well to effectuate my ends
You've wrought, exclaims the King of Fiends:
Well worthy, for your prompt obedience
Among my *honourable legions*
The foremost rank: you've spared no pain
Hell's reputation to sustain
'Mongst its black sheep of th' earthly fold,
Who, bloody, resolute, and bold,
Inflexible in ill shall be,
While, to encourage 'em, they see,
Exalted to th' Imperial throne,
Him who has made *our* cause HIS OWN."

The most eloquent of Satan's orators is Belial, who, in the course of his speech, introduces, by way of digression, or rather of episode, a dissertation on women, and on the different treatment which they experience from Popish and from Protestant prelates. He says, that from the style in which the men of *this* country speak of the fair sex, it might naturally be inferred, that they had leagues with *his* horned fraternity.

" Heard you the endearing compliment
To th' sex that *British* gallants vent,

" * It is this government, *limited by the law*, which the greatest genius of Greece, the most celebrated orator of Rome, and the greatest statesman of the eighteenth century, declared to be the best of all."

And

And lavish on the fair in phrases
Inspir'd and modell'd by the graces:
'She's *dev'lish* handsome, *dev'lish* old,
The very *devil* of a scold,
A *damn'd* fine figure, *dev'lish* nice,
Damnation ugly, *damn'd* precise,
Damn'd good complexion, teeth, and eye,
The baggage holds her head *damn'd* high;
She's *dev'lish* dirty, *dev'lish* clean,
Damn'd fat, *damn'd* gawky, *cursed* lean.'"

It must be confessed that this is *diabolical* language, and that the *fashionable* boobies who employ it are much better calculated to shine at the court of Lucifer than in any Christian circle. For much of our improvement in this modish science of cursing and swearing, we are indeed, indebted to our modern *play-wrights*, who, we suppose, find oaths very convenient substitutes for wit or sense, and to whom, therefore, may be assigned the honourable post of masters of the ceremonies at the said court.

The bard tells us, that the fashion of seeking to obtain favour with a great man through the medium of his valet or his groom, is adopted from the Romanists:

"So (sanction'd by the church of Rome)
When they should of the king of Heaven
Beg to be prosper'd or forgiven,
Instead on't, they address their prayer
To groom or page in waiting there;
A multitude of such as are
Term'd *saints* in Roman Kalendar,
Who, till th' were canoniz'd and hallow'd
By the church, profane vocations follow'd;
Bailiffs, comedians, advocates;
For saints, as Furetierre relates,
(Excepting that of the attornies *)
All callings have been found to furnish,
And some, rather than saint they'd lack,
Have made one of the *almanack* †." Then

"* There are some saints who have been advocates, bailiffs, nay, even comedians; in fine, there is no profession, how mean soever it be, but there have been saints of it; but there never was any saint that was an *attorney*." FURETERIANA, p. 44. Holl. edit.

"† Some ignorant monk of the seventh or eighth century, seeing at the beginning of the kalendar, S. Almanachum, written by way of abbreviation, according to the custom of those times, *S. Almachum*, took that word, then but seldom used, for the name of a saint, gave it a termination in *us*, and placed it on the first day of the year. Ignorance and chance had no sooner brought this new saint into the world, but he found *martyrologist*,

Then follows a list of the saints who have taken the different nations under their special protection, with some humorous remarks on Saint Januarius, the patron of Naples, for leaving his flock in the lurch, when the French first invaded their territory.

One of the Infernal Council, Ashtaroth, contends that, to confer honour on Buonaparte, by causing the Pope to crown him, would be to reward him for his apostacy, in deserting the standard of Mahomet, and professing a regard for the Cross; and thus to encourage a similar apostacy among the most devoted followers of Satan; and even to promote the downfall of Islámism. This argument, however, is ably confuted by Dagon, who maintains that the cause of Christianity could not fail to be materially injured by the degradation of the Sovereign Pontiff.

> " For when the *head*'s compell'd to stoop
> Must not obsequious *body* droop?"

Dagon then proves that the Pope is head of the true Roman church:

> " Not that reform'd one (with a pox!)
> O'the *Protestants*, which would Heaven's wicket
> Open without St. Peter's ticket,
> A jade who lays claim to *more* grace,
> Yet of her *mother* flies i'the face,
> Heretical and termagant,
> Bade to resserve her wine, ' I shan't ;'
> Who cries, and circulates the chalice,
> As if she thought the church an ale-house,
> Unlike Rome's godly Rechabite,
> Who like a true, discreet, and right
> *Oinologist* scorns to go snacks
> In's draughts with lay symposiacs:
> But, from unhallow'd thirst lock'd up,
> Wisely *reserves* the sacred cup."

The feats of this *head* of the Roman church, in former times, are next detailed, and his past glory contrasted with his present fallen state, when he is become the servant of an usurper's slaves. The arguments of Dagon being deemed unanswerable, Satan resolves to visit his Holiness, in *propriâ personâ*; and the fifth and last Canto consists of the dialogue between them. This conference opens thus: the scene, the *Vatican*.—

> " SATAN. He, who's dispos'd for easy jaunt,
> 'Twixt hell and church *cucullitant*,

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martyrologist, who said he had been killed in the amphitheatre of Rome, in the prefecture of Alypius, by the gladiators, whom he would have hindered from fighting." No ancient author makes mention of that holy courage. See BAYLE, Note C. Article " Alypius."

Should

Should travel; highway better beaten
I've never trod. So, now for greeting
Pontifical!—Cronies, of Rome,
Is OLD INFALLIBLE at home?

" PORTER. Who makes this thund'ring at the gate?
Sure 'tis *the Devil's Advocate.*

" SATAN. No! HE's, in *person*, hither come.

" PORTER. Is he? He shan't want elbow-room!
[PORTER *runs off, crying,* The Devil, the Devil!!!

" *Enter the* POPE.

" SATAN. Your blessing! venerable Dad!

" POPE. Bless *you!*

" SATAN. You may bless ONE AS BAD
Ere long.

" POPE. Why, how now! whither gone is
My master of the ceremonies?
That I'm by an ill-favour'd stranger
Intruded on? I doubt some danger
Threatens my state or safety near!!

" SATAN. Your Holiness has nought to fear.
I'm the Pope's honest friend; in proof,
Order a boot-jack, and my hoof
I'll shew you in a crack: here 'tis!

" POPE. What, Nick!! I for French bishop's phiz,
Of their *new hierarchy*, mistook your's.

" SATAN. That's a fine compliment, gad zookers!
I see you're not dispos'd to flatter.

" POPE. But from your fire-side what's the matter
That brings you here, I can't divine.

" SATAN. Why, there's a *protegé* of mine,
A jack of all trades, who his coat has
As often chang'd as pagan Proteus:
His Sov'reign's bounty rear'd the brat,
First Loyalist, then Democrat,
Zealot of Jacobinic band,
Tergiverse Leader, Consul Grand,
Votary of Mahomet, and Christ,
As either to his mill brings grist,
Of France exotic Emp'ror:
Yet with all these, one title more
He wants, and by your help must gain't;
So make him, if you please, *a* SAINT;
'Tis but a small desideratum;
I'll beg you'll go and consecrate him!
If *you*'ll officiate, *I'll cry*, '*Amen.*'

* * * * * *

* * * * * *

Now, though my Emp'ror half a million
Of names has got, like old Castilian;
'Tis true as strange, in the whole set
There is not found a *good name* yet;

But

But, if the ointment you'll dispense,
Good name he'll get of consequence."

The Pope resists most manfully; declaring it would be a sin and a shame (and so it was) to crown an apostate, a spoiler of the church; a "monopolist in guilt;" and that he would as soon anoint a horse, a tyger, or hyena. But Satan stops him short, by reminding him of the *Concordat*, by means of which "Napoleon's *now* a *babe of grace*." This thrust is well parried by his Holiness, but, after a long contest, the Devil beats the Pope; and the latter submits to repair to Paris, and to anoint the Corsican, upon which Satan exclaims:

"He's gone! and, if he's true to his text
I'll make him consecrate ME next."

Sic finis coronat opus.—After so many quotations, it is almost superfluous to observe, that this poem is truly *Hudibrastic* in *humour* as well as in *metre*; and that it has much of the wit and whimsicality which so strongly distinguish all the productions of the same pen.

An Examination of Mr. Dugald Stewart's Pamphlet relative to the late Election of a Mathematical Professor in the University of Edinburgh. By One of the Ministers of Edinburgh. Second Edition, with an Appendix. 8vo. Pp. 152. Longman and Co. 1806.

IN every country, the latent influence of a Professor in a University, must always be considerable; and whatever affects the dignity or purity of his character and office, must also immediately affect that branch of juvenile society over which he presides. This is a necessary consequence of the very nature of instruction, and of the constitution of the human mind. The sentiments of a professor, whether free, or bound down to every word and letter, as in some Catholic countries, must always have an effect on every one of his pupils, although it may not be precisely that which is wished or designed. To this there is no exception. In some instances, repeated moral lessons will induce scepticism; in others, the appearance of libertinism but endears virtue: some by instruction become indocile, others increase in capacity in proportion to the greater number of new objects presented to their minds—in all, self-evident effects are produced. In general, however, the beneficial effects are great, in proportion to the talents and just principles of the teacher; and it is the bounden duty of all parents and guardians, before delegating the education of youth to masters or professors, to well ascertain the religious and moral rectitude, and the talents of such men. The latter qualification merits the most serious consideration, as it is doubtful whether incapacity and feeble judgment are not more injurious, especially in a university, than talents united with false principles. Weakness affects the feelings, false judgment the reason; of the former we are the passive slaves, of the

the latter only sometimes the dupes. We therefore leave it to the judgment of our readers, and those concerned, to determine, whether the manifest weakness and metaphysical imbecility of this Professor of Moral Philosophy, be less pernicious than the well-known haughty scepticism of the newly-elected Mathematical Professor.

It appears, that the Ministers of Edinburgh originally intended (a resolution we cannot approve) to suffer Mr. Stewart quietly to enjoy his factitious ovation, till "the appearance of a *third* edition of his pamphlet, revised and enlarged by himself, after the question relative to Mr. Leslie had been put to rest by the General Assembly," aroused them to a sense of their duty, not only to themselves, but to the public. They have now performed this task, in a manner and spirit that leave us with impressions of the probity and talents of the ten ministers who compose the Presbytery of Edinburgh, very different from what the partial flimsy declamations of Mr. Stewart have endeavoured to excite. Indeed, this Professor now stands convicted, not only of "gross misrepresentations of fact," but of malignity, silliness, and absolute incapacity of metaphysical disquisition. The Examination is divided into six sections, consisting of, Remarks upon a Paper of the *Senatus Academicus*; Reply to the Argument against the appointment of Ministers to Professorial Chairs; Examination of Mr. Stewart's Historical Facts; Review of Mr. Stewart's Defence of Mr. Leslie's Doctrine of Causation; Answer to the Charge of Atheistical Doctrines, brought against the Ministers of Edinburgh who opposed Mr. Leslie's appointment, on account of their use of the words *necessary connexion*; and Miscellaneous Observations, in reply to Mr. Stewart's concluding remarks.

The remarks on the cynical paper of the *Senatus Academicus*, discover much shrewdness, candour, and moderation, truly becoming in the clerical character. On the vacancy of one of the Chairs in the University, the Presbytery of Edinburgh, conscious of the alarming increase of infidelity which threatens to annihilate all sound philosophy in that city, in virtue of the law, modestly intimated to the Reverend Principal, the necessity of adhering, at the present crisis, to the religious constitution of the country, as it related to the subscription of the Confession of Faith before that reverend body. To this very moderate and very just (because authorized by Act of Parliament as well as ancient usage) intimation, the *Senatus Academicus* replied in terms of affected submission, indeed, but mixed with sarcasms, indignant invective, and expressions of wounded pride and ill-nature, that would do little honour to an obscure illiterate individual, still less to the expression of a solemn act of a university. The only argument used by this *Senatus* for not signing the *formula* as the law directs, was, that it had not been done these fifty years! Such futilities, and other inconsistencies, are very calmly and ably refuted by the Rev. Dr. Inglis, the reputed author of this Examination. The Presbytery of Edinburgh very laudably fulfilled the duty of their office, one of the most sacred trusts ever exercised by men, according to the law of Scotland, in requiring the Professors in the University to subscribe to the Confession

sion of Faith in their presence; and the Professors retorted the ill-natured accusation of "motives too bad to be avowed!" But, says Dr. Inglis, the true reason why the Presbytery only suggested the propriety of the subscription instead of commanding it, was "a desire, however much it has been mistaken, to treat the members of the University like *gentlemen*." What misplaced complaisance!

The arguments in reply to the objections against the appointment of (officiating) ministers to Chairs in the University, are treated with very considerable address. Without any low personal abuse, they are conceived with perspicuity, and expressed in a tone of dry humour, which rather excites the risible than the indignant feelings, and which places the talents and the writings of the two learned Professors, Stewart and Playfair, in a point of view not very honourable to them, nor interesting to the University in which they are teachers. Strong indications are given of Mr. Stewart's anti-ecclesiastical bias, in his laborious concealment of the names and correspondence of all the late Dr. Robertson's clerical friends, as well as his unjustifiable opposition to the election of Mr. Macknight, whose great abilities he reluctantly acknowledges in the double capacity of Deputy-Professor to *two* classes, Greek and Natural Philosophy. A hint, taken from Robison's Proofs of a Conspiracy, on the exclusion of clergymen from University Chairs, is given to Mr. Stewart. This would be a very exceptionable mode of proceeding, were it not notorious that scepticism has more votaries in Edinburgh than in all the other universities in the united kingdom; and unless Mr. Stewart will suppose this effect without a cause, either the principles or talents (for ignorance is the generator of infidelity) of the Morality Professor must be directly implicated. This is a fact which neither Professor Stewart nor Playfair can deny, and Professor Leslie is proud of it. It is with great justice, therefore, that the Presbytery observes, that "there is at present more than enough [infidelity] in the general state of the literature of our own country [Scotland], to make every friend of religion bethink himself." By exposing and developing the progress of infidelity, and the plans of infidels, the Ministers of Edinburgh will have effected a most important service, not only to their own University and to their country, but to the whole civilized world. The question of expediency relative to clergymen occupying academical stations, is ably discussed; the angry charge of combination satisfactorily refuted, and the subject placed nearly in its true point of view, namely, that the functions of a minister should not disqualify him, provided his knowledge and talents were otherwise sufficient, for filling a university chair.

Our author's "Examination of Mr. Stewart's Historical Facts relative to Mr. Leslie's Election," is managed with a candour and address which must unquestionably injure that Professor's hitherto fair reputation of veracity and talents, for both are here rendered very equivocal. It is solemnly declared, that the Ministers of Edinburgh did *not* "unite their endeavours to promote the views of Mr. Macknight, nor did they give him their united counsel against resigning his ecclesiastical

siastical charge," as falsely stated by Mr. Stewart. This declaration is supported by an appeal to facts, by their not attempting to influence the votes of the members of the Town-Council, and by their refusing a formal recommendation of Mr. Macknight. Many of Mr. Stewart's *supposed facts* are denominated, with much truth, "propositions which carry their falsehood *in gremio*." A bolder defiance is given to the ignoble allegation of "obscure insinuations to the disadvantage of Mr. Leslie's character and principles, being secretly circulated." There is perhaps no instance, even in the turbulent times of the Reformation, or of Puritanism, of a university professor writing a pamphlet, the leading facts of which are all so deliberately and distinctly refuted, as in this of Professor Stewart.

The "Review of Mr. Stewart's Defence of Mr. Leslie's Doctrine of Causation," although evidently much inferior to that of Price on Morals, is yet sufficiently correct and perspicuous to prove, that this inconsistent puerile ebullition of passion could never fall from the pen of a real metaphysician; and that Professor Stewart is unequivocally either ignorant or incapable of comprehending the first principles of his profession. The praises of originality, bestowed by Professors Leslie and Stewart on Mr. Hume's Views of Causation, are demonstrated to be mere effusions of the imagination, by some person who had never read the *Essay on Necessary Connexion*, in which that writer, in his usual manner, seems to sneer at those who resolve all causes into volitions of the Divine Will. "But though Mr. Hume," says Dr. Inglis, "was not, by any means, the *first* who denied efficiency in what is merely physical, Dr. Reid very justly observes, that he was the *first* who called in question *that whatever begins to exist, must have a cause*; and Mr. Leslie, we find, pronounces him to be the *first* 'who has treated of causation in a truly philosophic manner." Thus, according to Hume, and his disciple Leslie, things either came by *chance*, or are *eternal!* Mr. Stewart, in his Postscript, has unluckily quoted another atheistical dogma of his friend Leslie. "The various hypotheses which have amused the philosophic world, derive their origin from the early and inveterate prejudice, that all *motion* is caused by *impulse*." The weakest reasoner, not even Mr. Stewart himself, will here attempt to quibble, or suppose a distinction between mental and physical impulse; and if it be only an "early and inveterate prejudice," it follows, that matter and motion must have been, as "we never have any idea of the connexion between cause and effect," either *accidental* or *eternal!* Such is the profound philosophy of our learned Professor the mathematical Humite*. Mr. Hume contended, that "*power* seems a word

* It ought to be remembered, perhaps, as honourable to the disinterestedness of his disciple's admiration, that Mr. Hume opposed mathematical discussions, and endeavoured to throw contempt on the validity of their results; but Mr. Leslie can readily forgive that, for the merit of having ridiculed what he calls "religious prejudices," that is, a belief in the principles of Christianity!—Rev.

absolutely

absolutely without any meaning;" and his disciple attempts to prove, that the word *cause*, and the various synonymous words, are also without any meaning, *of a kind analogous to power*. The following reflections will not only exculpate the Ministers of Edinburgh, but convince every rational and unprejudiced friend to religion and sound philosophy, that this mathematician is either too ignorant of the real import of words, or holds principles which should have debarred him a Professor's Chair in any Christian University.

" No contrast with Dr. Reid, or any other author, can be necessary for illustrating the *tendency* of Mr. Leslie's etymological argument, that *cause* denotes in all languages only '*first in the order of succession.*' If neither *cause*, nor any synonymous word, shall hereafter be understood to have any meaning but that of *antecedence*—if we are to be no longer left in possession of a word in any language to denote an efficient principle—shall we, indeed, be told, that this revolution in language can have no effect beyond the department of the *physical* inquirer! Though deprived of every word that would express power or efficiency, we might possibly continue, for a time, to *think* of the Divine Being as the creator of all things; but it is too obvious that we could no longer *speak* of him in that character. And to put an end to all *communication* to this effect, between one man and another, would be the most effectual method that has *ever* been devised for effacing all idea or impression of the Deity from the mind of his rational offspring.

" Much has been done to perplex this subject, by confounding two propositions, which in themselves are separate and distinct: the *first*, that we are incapable of comprehending *the manner in which power operates*, so as to perceive and understand the *vinculum* which connects cause and effect; the *second*, that we have no idea of power or connexion—(in the language of Mr. Hume) that '*power* seems a word absolutely without any meaning'—(and in that of Mr. Leslie) 'that there is nothing more at bottom in the relation of cause and effect, than a constant and invariable sequence.' To the *first* proposition, every reflecting mind must assent; but the *second* is contradictory to common sense—to an immediate and irresistible dictate of the understanding—to every principle upon which we reason and act in the most common affairs of life. That we are incapable of comprehending the manner in which power operates, is no more a reason for denying its existence, than our incapacity to comprehend the most ordinary process of Nature, or to explain how we perceive any external object, is a reason for denying the reality of what our eyes behold. And were we no longer to acknowledge power or efficiency in any cause, it is too obvious to require illustration, that what we have been accustomed to call the *works of God*, could no longer afford evidence of either his Being or Attributes; we could no longer feel our relation to him as creatures, or look to him as our great Creator.

" But even with reference to *physical* causes, the doctrine of Mr. Leslie is untenable. The invisible bonds which connect events, are not the proper object of physical inquiry. But the laws of human thought do not permit the natural philosopher to regard the objects around him as altogether loose and unconnected. 'What the nature of the connexion is—what the power by which the change is effected—or *where that power resides*'—

are subjects of which he is ignorant*. But he certainly requires more than 'sequence' to constitute the relation of cause and effect. He does not consider day as the cause of night, nor the flux of the tide as the cause of its reflux, nor the appearance of swallows as the cause of the budding of the trees, though there has been in these, and a thousand similar cases, a 'constant and invariable sequence,' from the beginning of the world to the present day."

These just observations are succeeded by others, confined merely to some of Mr. Stewart's opinions relating to those of Mr. Hume; and although the Ministers have treated him with great mildness, perhaps from a wish not to injure the reputation of their University, we should not be surprised if, in future, many of his pupils would laugh in his face, and that he would eventually be obliged to resign his Chair for absolute imbecility. Mr. Stewart asserts, "that the fallacy of this part (Essay on Necessary Connexion) of Mr. Hume's system, does not lie in his premises, but in the conclusion which he draws from them." To prove this he says, that Mr. Locke's theory (the exclusive perception of ideas by sensation and consciousness) is the "*link*" which connects Mr. Hume's premises with his conclusion! Truly, Mr. Professor, if you can only forge Mr Locke's philosophy into *links*, to connect Mr. Hume's *conceits* together, it were much better for you to devote your stupendous talents to the construction of ropes of sand, to hang *your* atheistical Ministers of Edinburgh! It would be insulting the good sense of our readers to make any observations on such babblings.

It is well known that Hume, after being disciplined among the superficial French sophists, determined to write something new, without regard to its truth or falsehood. He accordingly published his first volume of Essays, and notwithstanding their absurdities, he acknowledges that they fell still-born from the press. He, however, persevered in the resolution to assert or defend any thing that was contrary to the generally received opinions; and every man of learning now knows that he has been surpassed by few writers in the shrewdness and apparent justness of his conclusions; while, contrary to the strange assertion of Mr. Stewart, he seemed willing that his data or 'premises' should rather be false than true! It was his little Gallicized vanity that impelled him to display his powers in defending false propositions, in order to impress a higher idea of his mental fa-

culties.

* No person ever attempted to define the precise nature of the relation between cause and effect, yet no real philosopher ever supposed that there was no connexion. Mr. Leslie has therefore affected to announce this ignorance as a discovery (what all men have ever acknowledged), and to assert the existence either of *chance* or *fate* in his 'invariable sequence.' Perhaps, were some of this philosopher's other discoveries divested of the mystical jargon in which they are enveloped, they would be found to rest upon no better basis.—Rev.

culties. But it is rather more extraordinary, that Dr. Reid and the Edinburgh Ministers should have so tamely acknowledged their inability to affix or define the idea which is designated by the term *power*. It is equally easy to deny that we have any idea of the will, or any other faculty, of which we cannot determine the length, breadth, and sides, as that of power. There is, perhaps, no word better understood and less improperly used than this; and in every case it is equally familiar to the mind, whether we say mechanical power, which can be reduced to arithmetical notation, or mental power, which no material symbols can do more than represent its effects. We cannot define by what process the impressions made on our organs of sense become ideas, yet that these are the vehicles of all our ideas of external objects, Hume and most others have allowed. The necessary connexion, in this case, will hardly be denied, although we have no symbol by which we can measure the nature and extent of such connexion. In like manner the rapid succession of events from their causes prevents us from being able to mark by any discriminating circumstance the intermediate gradations of connexion or power. This rapidity of succession must ever render our knowledge of the connexion between cause and effect less familiar, but not less certain, than that of any other knowledge in the arts and sciences. Knowledge is power, said Bacon, with great propriety; by a similar metaphor it may be said, that ideas are powers, in both expressions the means being put for the cause. In consequence of the transitory idea of power, and the rapid succession of its effects, in relation to time and space, it is not improper to say, that this idea, so far from having no existence, is *connate* with *all* our other ideas; and that, although our perceptive faculties are no more capable of estimating its duration, than our eyes are of seeing the motions of air, its existence is no less evident to the mind than that of any other idea of reflection. To deny, therefore, the existence of an intervening influence* between cause and effect, merely because its instantaneity and the tardy efforts of our perceptive powers, make us unable to adequately define its relation to time and space, is no more philosophical than the bigotted notion of the Priests, who refused to believe that the earth revolved on its own axis, only because they never felt it move under their feet, nor observed their houses changed from their original position.

It must, indeed, be regretted, that the Ministers of Edinburgh,

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* This is not to be misinterpreted *fatalism*. The Reverend Examinator has prudently guarded against all abuse of the Ministers' expression—*necessary connexion*, as implying something even independent of the Divine Will, by shewing its restricted sense, and its mutability. To argue like the Professor of Morality, it were easy to deny the attribute of Omnipotence, because God can do no wrong; but that would not be reasoning.—Rev.

in their laudable effort to resist the silly imputation of Spinozism, have not sufficiently exposed the artful scheme of Hume and his follower Leslie, to disseminate the Atheistical doctrine of *chance*, which poor Stewart has adopted, without knowing its tendency. They have nobly asserted, that 'Mr. Leslie denied all such necessary connexion between cause and effect as implies an efficient principle in the cause;' but they have suffered Professors Stewart and Leslie to quibble on a supposed distinction between *physical* and *metaphysical* causes, as if both were not recognized by a similar exertion of the thinking powers. It may also be observed, that however Mr. Leslie has not asserted that the words cause and effect have no meaning, as Hume has done respecting power, it is evident that if there be no connexion, there can be no such thing in nature as cause or effect. This observation receives additional confirmation from another of Mr. Leslie's dogmas, that motion has not originated from *impulse*, and that consequently it must have been eternal. We have already observed, that *impulse* in this case cannot be understood mechanically, and that physical and metaphysical causes (if the Professor will allow us the word), are not really different when applied to the universe; that is, of the supposed physical power which moves millions of worlds, we have no more an adequate idea than of the mental power which accompanies Omniscience. On the perspicuity of the Professor's reasoning the following remarks occur:

"Mr. Stewart, in a note, palliates somewhat his reflections, by observing—'That it is not of the connexion between physical causes and effects that the authors of this sentence are speaking, is manifest from this, that it is among such causes and effects alone, that any thing like *sequence* or succession can be observed.'—But alas! the learned gentleman has only become somewhat more unintelligible. Does he really mean to say that there is nothing like sequence or succession in the production of *efficient* causes? If he only means that with respect to them the sequence cannot be *observed*, the position still is too obviously false to require an answer. Besides he had no title, in this argument, to found upon what can or cannot be *observed*, if the sequence be only admitted to *exist*. The principle upon which he here interprets the language of the Ministers of Edinburgh is, that they must be understood to speak of the same causes and effects of which Mr. Leslie had spoken in the passage of his book to which they had objected. But Mr. Leslie had not restricted his doctrine to causes and effects, among which sequence can be *observed*; he had spoken of causes and effects among which, in his opinion, nothing but sequence *exists*."

To several other irrelevant arguments adduced by the Professor of Morality, the Ministers reply, that he "may be expected next to compare an hour and a mile together, for the purpose of ascertaining which is *longest*, because the term *length* is applicable to both." Some severe but merited personal observations occur on Mr. S.'s misapplication of a passage in Xenophon, in which he calls the ministers *fools*: it is hinted that the passage was introduced merely for the

the purpose of speaking uncivilly in *Greek*. But we must pass over much of the Professor's grave verbiage, ycleped, *Philosophy of the Human Mind*, in order to cite a note to this examination, that places the principles and the character of Mr. Leslie in a point of view in which we apprehend that few Christians would wish to be seen. It appears that Mr. Leslie, ever zealous to propagate the opinions of his great master, communicated a note to the translator of *Euler's Letters to a German Princess*, which was of course inserted in that work, eulogizing this same "Essay on Necessary Connexion," by Hume. Mr. Stewart, our modern knight-errant of "persecuted science," eagerly seized the occasion of publishing that note as coming from a Rev. Doctor, in confirmation of his friend's opinion. Unluckily, however, Mr. Leslie, with that characteristic spirit of friendship and good faith which prevail among infidels, betrayed his champion's cause, and ingenuously avowed himself the *writer* of the note in question! Our poor stater of *facts*, alias *fallacies*, thus "*left in the lurch*" (as his country proverb expresses it) by the loss of this glittering helmet, was reduced to the dire necessity of retracting his error in a *Postscript!* On that man's principle who could in this manner suffer his zealous friend and supporter to betray himself before the public; or, if unknowingly committed, could thus voluntarily expose the deception first to his opponents, we shall make no remarks. The Ministers of Edinburgh conclude their examination with some miscellaneous observations, which demonstrate that Mr. Stewart is equally defective, whether as an historian, or as a moral philosopher.

From several well-guarded hints in this excellent Examination, it is unquestionable that the ministers have been very conscious of the alarming progress of disbelief in religion among the students, and perhaps members, of the University of Edinburgh. Opinions are more difficult to substantiate by legal evidence than actions, and Mr. Leslie, from what he will perhaps call prejudices of education, might be somewhat shocked at the declaration of Atheism, while he did not hesitate to mock as fools all the real philosophers in London, who were old-fashioned enough to believe and reverence the principles of Christianity. We hope, therefore, that this very laudable effort (we allude to the discussion of the metaphysical question *only*) of the Edinburgh Ministers, will have the very desirable effect of bringing to notice, and exposing to contempt, the vain, superficial effusions of sceptics, either by their own writings, or those of more able metaphysicians. Although they sometimes evince more honesty than profundity, yet they uniformly display much greater powers of logical reasoning, much more comprehensive views of the law of nature, and much more genuine liberality and accuracy of expression, than can be found in the malignant invectives, and haughty, incoherent declamations of Professors Stewart, Playfair, and Leslie, or perhaps even in the poetizing metaphysical Dr. B.

Postscript to Mr. Stewart's Short Statement of Facts relative to the Election of Professor Leslie. With an Appendix, consisting chiefly of Extracts from the Records of the University, and from those of the City of Edinburgh. Pp. 48. 8vo. 1s. Cadell. 1806.

MR. STEWART is very angry, nay furious, that the Ministers of Edinburgh, who are not "known in the *Republic* of Letters," should presume to refute his false arguments, and expose his mis-statement of facts; or, indeed, that they would dare to withhold implicit faith from the professorial dictates of a pedagogue. Such is the style in which he has thought proper to reply to the very candid and philosophical Examination of his Statement. After calling the reverend Principal, Dr. Baird (one of those testy Ministers, who "hold themselves ready to answer for the facts and doctrine of their Examination,") a silly, useless body, "the tool of an ecclesiastical junto," he menaces him for disturbing "those liberal and tranquil pursuits" of a Professor, and boldly asserts, that he "has a right to expect and to *demand*, that he (the Principal!) will no longer interfere!" All these frantic, abusive menaces are uttered, merely because the worthy Principal acknowledged his belief in the facts and doctrine of the Examination. Yet our polite Professor, who "possesses the liberality of a scholar, and the feelings of a gentleman," expects that readers "at a distance from the scene of the dispute," will take "*his* decided conviction" against the Ministers' "bare assertion!" Modest enough, Mr. Stewart! *(turpia quid referam vanæ mendacia linguæ).* No notice is taken of the metaphysical question, nor of the real principles of Professor Leslie; nor has Mr. S. offered us any thing but a few literary bravoes. It is principles only that interest those *at a distance*, and not long academical records, which may tend to extenuate, but most assuredly not to exculpate his misrepresentations. The Professor somewhat reluctantly acknowledges his being duped by the note to the Translation of *Euler's Letters*; but at page 33, a confession occurs, respecting his base suspicions of Dr. Grieve, which, joined to the unwarrantable abuse of Dr. Baird, sanctions the general conclusion of the public, that "Mr. Dugald Stewart's Postscript does no honour either to his head or heart."

Letter to the Author of the Examination of Professor Stewart's Short Statement of Facts. With an Appendix. By John Playfair, A.M. Professor of Natural Philosophy in the University of Edinburgh. Pp. 117. 8vo. Cadell. 1806.

MR. PLAYFAIR directs his attack in this Letter solely to the *conduct* of the Ministers; and it must be acknowledged that his vituperative rhetoric is much more shrewd, more personal, and also much more dogmatical, than that of his two coadjutors in this "grand cause." It is a singular effort to affix to every

every word and letter, every thought and action, the most base, the most atrocious, and satanical designs that can be conceived by man; and displays such a spirit as all men must ever deprecate, and every good mind deplore. In abusive egotistical dogmatism, delivered in a tone of contempt and shameless effrontery, with all the confidence of a mathematical demonstration, this Professor confessedly stands unrivalled. We shall give a few specimens of the style and spirit of this Letter:

"If your Examination of Professor Stewart's Statement of Facts had come forth without any other support than its intrinsic merit, it is probable that none of those against whom its argument or its abuse is directed, would have thought that it deserved a reply. A coarse and illiberal invective, supported by weak argument, or incorrect assertion, and filled with injurious, but unfounded insinuations, might have been left to perish by natural decay, and would have quietly dropped into oblivion, without dishonouring its author, or hurting his opponents. But, as an apology for the time I am to employ in repelling an unhandsome attack, which, had it come from any other quarter, I should have felt myself, not merely left at liberty, but bound in duty, to despise."

The Professor, after acknowledging that he had "*forgotten*" many of those who are well versed in mathematical science among the Scots Clergy, observes:

"I have thrown into a note some remarks on this subject, that are not, perhaps, unworthy of the public attention; and I shall give you no farther trouble concerning it, except to offer you an *advice*, which you *ought* not to despise, though it come from one whom you have taken much pains to make your enemy:—When you and the nine Reverend Gentlemen, your brethren, are disposed to give a lecture on the history of the mathematics, do not chuse a Professor of that science for your pupil: you may find others who will listen to you with more gravity and submission! (P. 22). Indeed, I must say, that you have not been at all fortunate in your attempts at philosophical speculation in the course of this controversy. First, you would be metaphysicians, and you narrowly escaped the imputation of Atheism: you would now give us a specimen of your skill in the method of experiment and induction, and you immediately fall in with the maxims of revolutionary politics. If this be a preparation for the exercise of your superintending and censorial power over the University, it must be acknowledged that your *coup d'essai* has been singularly inauspicious. What a striking lesson of humility! how strongly does your conduct enforce the precept—*Judge not, that ye be not judged.*"

This is the retort courteous. Speaking of the suppression of Mr. Leslie's Letter to Dr. Hunter, it is alleged, that their conduct

"Is such as might be expected from *artful* and *designing men*, who, under the pretext of religion, were seeking only to gratify their private resentments *, and might have been sufficient to induce them to suppress

* Why *resentments?* To suppose that men are actuated by resentment before that they have received any offence, is rather an *Hibernian* argument. This is one of the many instances of the want of that "charity which thinketh no evil."—Rev.

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the letter in question, from mere principles of hostility to the author. (P. 47). Indeed, did I possess those powers of eloquent declamation, so foreign to my habits and profession; could I direct against you and your colleagues all the artillery of Greek or Roman oratory; deeply as I feel your injustice, and indignantly as I could spurn from me both the accusation and its authors, I would abstain from such vengeance, and would consider the occasion as too serious for the employment of any other part than a simple narration of facts *. I wish for no other sentence than that which, after an impartial examination, the voice of the public shall pronounce." (P. 62). "On the subject of your metaphysical argument, as managed either in the General Assembly, or in your Examination, I have no desire whatever to enter. The opinions entertained by men *uninstructed in physics*, concerning the laws of nature, and the connecting principles of the universe, can have no great value in the eyes of those who have studied these subjects in the schools of arithmetic and geometry. There is little reason to think that you have due preparation for a branch of metaphysics, which ought, more than any other, to be preceded by a useful study of natural philosophy.—You have promulgated a doctrine of your own; a doctrine hard to be understood, and to which different interpretations have been given. Of these the most favourable seems to be, that it is something neither good nor bad, but an identical proposition which *nobody ever denied* †. Into this selfish, vain, and discordant system you have suffered yourself to be drawn, because you, and a few more of your brethren, who have no pretensions to know any thing of Algebra or geometry, have not been suffered to dictate to the legal patrons of the University, in the choice of a Mathematical Professor."

Our learned algebraist and geometrician, after complimenting the Ministers with the epithets bigotry, ignorance, prejudice, selfishness, factious, &c. and gravely replying to their arguments, by simply calling them "inapplicable," modestly observes: "I cannot say, that I have gone through all your cavils: I have found the task sufficiently irksome to consider the most material; but of these I affirm, that *this* Letter, taken in conjunction with the documents published in Mr. Stewart's Postscript, *contains a full refutation!!*"

From the preceding extracts and remarks, our readers may judge of the present state of this controversy, which involves both religion and philosophy. On such a subject it is painful to observe the general ascendancy of the malignant passions, and such feeble efforts of reason or sound philosophy. If the Ministers of Edinburgh, as seems most probable, had the most "decided conviction," that Mr. Leslie did

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* Has the letter-writer really abstained from vengeance, and given a simple narration of facts? Let the reader judge from these extracts.—Rev.

† Is it possible that the learned Professor perfectly understands the import of his own words, or those of his friend Leslie? If this be a specimen of the mathematician's metaphysics, may not the Ministers retort in his own words—"God confound you, for your Algebra."—Rev.

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not believe in the doctrines of Christianity, but of which they could not easily procure legal evidence, then all Mr. Playfair's accusations are null; but if they supposed Mr. Leslie to have Christian faith, in this case their conduct has been illiberal and factious. As to Mr. Leslie, no person can doubt of his mathematical abilities to execute the office of Professor *mechanically* (these high-minded geometricians must pardon this appellation, until that they show themselves less the slaves of their passions); but had he less vanity, and more knowledge and sound philosophy, to fix a conviction in his mind, of the great truths of religion, it cannot be doubted but that he would fulfil the important duty of Professor much more *rationally*. Professor Playfair declaims much on the zeal which he has evinced never to *say any thing against religion*; but in the true spirit which animates his Letter, it may be inferred that he does *not himself believe* any thing of revelation! It is, at least, singular, that he should not declare his belief, when he appears to smart under the accusation of irreligion. Should this causation-controversy, as we have before remarked, tend to expose the weak, perverse, and superficial minds of Infidels and Deists, the Ecclesiastical Decemvirate of Edinburgh will be immortalized in the grateful bosom of posterity.

Letters from Paraguay; describing the Settlements of Monte-Video and Buenos Ayres, the Presidencies of Rioja Minor, Nombre de Dios, St. Mary and St. John, &c. &c.; with the Manners, Customs, Religious Ceremonies, &c. of the Inhabitants. Written during a Residence of Seventeen Months in that Country. By John Constance Davie, Esq. 8vo. Pp. 300. 5s. Robinson. 1805.

THE Editor of this volume informs us, that the author is a gentleman of liberal education, and of considerable property, who, being disappointed in his hopes of connubial happiness, left his native country, in order to relieve the distress of his mind; and, after his arrival at New York, began a correspondence with a near relation, a gentleman of Somersetshire. When he had been a short time in North America, he formed a sudden resolution of undertaking a trading voyage to Botany Bay. Overtaken by a violent storm, the captain was under the necessity of seeking refuge in the river Plata. They reached Monte-Video in safety; and from thence proceeded to Buenos Ayres, where Mr. Davie was seized with a violent disorder, with which Europeans are generally attacked on their first arrival in South America. It affected his brain, and reduced him to such a state that his life was despaired of; he was then placed in the convent of St. Dominic; and the ship sailed without him. By the kindness and attention of the monks, he was at length restored to his senses, and to health. His attendance at mass led the fathers of the convent to believe that he was a good Catholic; and, wishing to know more of the country, he assumed the dress of a noviciate; when he was allowed

lowed to visit in the town; and, after some time, to accompany one of the fathers to a distant presidency. He staid there till the death of his companion, when he returned to Buenos Ayres, in May 1798. At this period his correspondence closes. But the Editor assures us that he went to Conception, in Chili, where he was in 1803: he is at a loss, however, to know whether he has lost his life in an insurrection of the natives, or has been imprisoned by the Spanish government, in consequence of the detection of his correspondence; most probably the last has been his fate; for we trembled for him, as we perused his Letters. In fact, what imprudence could exceed that of a man, who, being in a country where he was viewed with an eye of suspicion, and, indeed, considered even as a prisoner of war, indulged himself in the severest (and certainly the most just) reflections on the tyranny, oppression, and folly of the government, and intrusted the Letters, containing such reflections, to the care of a Spaniard, who was to transmit them to Europe? This surely must be deemed the height of imprudence, particularly when we recollect that there is not a government on earth so jealous as that of Spain, with the solitary exception, perhaps, of the government of St. Cloud.

The first five of these Letters are dated from New York, in November 1796; and they contain some remarks which convince us that the writer had formed a very accurate notion of the natives of that country. Alluding to the considerable trade which the Americans carry on with the East, he observes, "All this turns to a good account in the sum total, and is therefore extremely well adapted to the multiplying geniuses of the Americans, whose souls seem sensible of nothing but the pursuit of gain." Soon after he says, "You shall hear from me again before I quit the bold scenery of these northern regions, where every thing is gigantic, save the ideas of the men and women whose contracted intellects have more than once excited my indignation, if not contempt. It seems to me, as if nature, when forming this nether world, had exhausted all her treasures upon the inanimate part of the creation, and consequently had been obliged to cobble up the inhabitants out of what shreds she had remaining."—"I verily believe that in the mind of an American, the love of gain supersedes every other consideration; they estimate the loss of time by the same ratio that *(by which)* a Jew merchant counts grains and carats, when valuing the finest diamonds." He deplores, and very justly, the loss of population which Ireland sustains by the emigration of her people to America, and he gives some advice, the adoption of which he thinks might be serviceable to that unfortunate country.

"It would be much better I think for the government of Ireland to interfere, and send thither a large colony of enterprising Englishmen, under the protection of a strong armed force, and bring away in their stead a much larger number of the wild Irish, and transplant them to some of our settlements abroad, there to make them a free people, with leave to act as they please, but give them at the same time the means of acting well,

well, and improving their desperate fortunes, by the cultivation of the place they are taken to."

In the present state of Ireland, however, it would be difficult, we suspect, to find Englishmen *enterprising enough* to establish a settlement in that country; nor are we aware to what other country the *wild Irish* could be sent: we imagine that the Turks would not be very well disposed to admit them into Candia, whither the author is of opinion they ought to be *transported*. Still, if they must emigrate, it would certainly be better that they should emigrate to some of our own settlements than to any other place. Mr. Davie deplores the infatuation of the Irish in encouraging an invasion by the French, the success of which could only render their situation more wretched and forlorn.

"Rapine and plunder have hitherto been the characteristics of the French revolutionary armies, nor do their generals strive to check the disgraceful impulse; bad, indeed, must that body of men be, who know no right but that given by the sword, and acknowledge no laws but what themselves impose. If they do not speedily meet with a repulse from England, I doubt if any other nation will be competent to make head against them; and woe to the states of the world, should the balance of power ever remain with France, whose smile is like the eye of a serpent, and whose friendship is the tear of the hyena."

That a man labouring under that peculiar distress of mind which Mr. Davie suffered, should feel restless, and experience a desire to change his place of abode, is not, in the least, surprising. Change of scene affords the best relief to a mind so affected. This feeling was the origin of his wish to visit Botany Bay; he had not the least thoughts of undertaking a trading voyage, until the repeated solicitations of his thrifty American friend, to unite profit with pleasure, extorted from him a reluctant consent to turn trader. His account of this lucrative adventure is thus humorously related to his friend:

"But what, you will ask, is the nature of the merchandize by which I am to gain a fortune? Why, thus it is, my friend: When a man commences trafficker, he should first carefully consider the circumstances of those he intends to trade with. He should neither carry wine to Constantinople, nor furs to Seringapatam, nor yet should he turn goldsmith or wholesale mercer at Port Jackson. I have, therefore, wisely appreciating the wealth and respectability of those to whom I am going, provided myself with a sufficient portion of old clothes. Old clothes! you cry, with a stare of surprize and incredulity,—old clothes! at the same time spelling the words, as if to convince yourself of their identity. Yes, Sir; and no laughing matter either. From a troublesome custom, which the present generation is hardly enlightened enough to shake off, most people have an ugly prejudice, that they must cover their nakedness, though even in a new colony; and if a man will be dressed in the fashion of his country, and cannot afford new and fashionable raiment, he must be content, though even a settler of New South Wales, with the left-off finery of his betters:

and

and upon this mode of reasoning I have formed my cargo. But, jesting apart, I assure you it is a fact; our merchants here, who have experienced it, say this kind of lading turns to a very good account. Most of my wares are English. B—— has received a large quantity of second-hand clothes from London, in exchange for a cargo of wheat; and in one of the bales, which was opened for inspection at my request, I was fool enough to persuade myself I recognized a coat once worn on gala-days by yourself during our tour through Ireland, and is the same the mischievous Kitty I—— mutilated so ingeniously, for the sake of seeing how an Englishman looked with his sleeves slashed *à l'Espagnole*. You see how a man with a long memory may recollect an old acquaintance, even across the Atlantic. I am to see, by this voyage, that money, expended in articles which we throw aside in England as unserviceable, makes, according to American calculation, cent. per cent."

After our traveller had become a noviciate in the convent of St. Dominic at Buenos Ayres, he found himself placed in an awkward predicament, on the approach of that day on which all good Catholics go to confession.

"This morning, as soon as the matin-bell rung, I was desired by Father Jerome to attend confession, as a preparatory step to my taking the sacrament on the day of the festival. This was a circumstance I had never attended to, or even once thought about. I paused for a moment: my friend perceived it; and thinking, I suppose, from the change in my countenance, that I had something on my conscience I was unwilling to reveal, smiled, and said I need not be particular, for Father Ximenes was not very severe. I thanked him, and said I was not afraid of any penance the holy man might impose; I was only embarrassed at the idea of confessing to a stranger. Oh! that was nothing! he said; and, without waiting for any further observation, hurried me to the confessional, where I knelt down, and answered yes and no to all the questions the father confessor put to me; for, being unacquainted with the form of auricular confession, I was necessitated to let him interrogate me without knowing what answers to make: however, I got over it pretty well; a small penance was enjoined me, of abstinence during the ensuing week, and I received his holy benediction."

So regular was our noviciate in his observance of the rites and ceremonies of the convent, that the good fathers began to entertain hopes that he would ultimately take the cowl. Upon this, our traveller exclaims, "Blessed St. Dominic, what a pious reverend father should I not make! Prythee, my dear friend, indulge thy fancy for a minute, and imagine me in the scapulary, cowl, and tonsure, enjoining penance to some lovely young Spanish female, who, with mischief in her eye, and meekness on her tongue, believes all to be gospel that comes from her father confessor. Ah! mon Dieu! what happy fellows these ghostly confidants must be!"

At length he succeeded in lulling suspicion so far asleep as to obtain the permission which he had long sought, to explore the interior of this delightful country, by accompanying Father Fernandez, who

was

was appointed to visit the presidency of Rioja Minor, on the banks of the great river Uraguay. Before his departure an incident occurred which threw the whole convent into a temporary consternation.

"During vespers last evening a tremendous storm came on, and the chapel was illuminated with double the number of candles used at prayers; but we had little reason for doing so, for in one moment the whole place seemed one sheet of liquid fire, which played with apparent wantonness round the image of the Virgin, which had been set up, with a vast deal of ceremony, about two hours before, that the fathers might supplicate her, should occasion require her services; which, as they pre-imagined, actually was the case. They, therefore, as the storm increased, fell down upon their knees at her feet, with earnest supplications to her and St. Dominic, to take their house and themselves under their protection. But, though they prayed and sung most devoutly, and with all their might, the mother of God and the canonised Dominic remained deaf to all their entreaties; and what aggravated the matter was, that a tree, which grew close to the east end of the chapel, and had been in a tottering condition for some time, fell down at the moment the father's devotion was at its height; and, woeful to relate, dashed its branches through the chapel window, and sacrilegiously threw down the blessed Virgin herself, with all her glittering paraphernalia; and even the image of St. Dominic, a venerable old figure, had part of his nose and one of his hands knocked off. At this dreadful catastrophe the whole community arose, as with one consent, and fairly took to their heels across the court-yard, leaving the holy lady prostrate before the shrine of St. Dominic. I ran with the rest; but I happened to be one of those, usually in all foot races, consigned to the devil—I mean the hindmost. The pampero blew like a Jamaica tornado, and whistled through the long vaulted galleries with a horrid hollow violence. One clap of thunder succeeded another before we had time to say God preserve us! and sounded, as it ran along the concave of heaven, as though all the artillery of the skies was opened to annihilate us; while from the celestial watering-pot the rain descended in overwhelming torrents, and quickly deluged every street and garden. The bells of all the churches in the city were set a-ringing, in order, as they said, to allay the sound of the thunder. God knows how far this had any effect; but the heavenly noises appeared to me completely to drown the terrestrial ones, and retain, as they ought, their pre-eminence. This scene taken altogether was quite *nouvelle* to me; but notwithstanding its terrors, I could not for the soul of me repress a smile, when I turned round, and saw the fathers, some upon their knees, some upon their faces, and others throwing the holy water about, with as much profusion as the ladies of New York do the white-wash; their hands trembling, their eyes staring, and their features distorted into as many grotesque forms as there were individuals. The fall of the Virgin was regarded as ominous; and in their terror they expressed their apprehension that it foreboded the downfal of their house. Possessed with this alarming idea, they supplicated every saint in the calendar, except St. Dominic, to ward off the approaching evil: he, poor soul! was thought to have but little influence in Heaven, or he would have taken care to prevent such a dreadful disaster and disgrace. I joined in their devotions as devoutly as my risible faculties would

would permit; for maugre all my endeavours, the more I strove to conceal my merriment, the more uncontrollable it appeared. I was therefore fain to hide my face on the ground, and let the effects of laughter pass for those of fear.

"Oh! thought I, as I lay in this manner, what would their reverences say, if they knew that in me, instead of a pious Catholic, they had nursed an abominable heretic. The cause of the virgin's downfal would be immediately accounted for, and I should be sent pell-mell to perdition. However, luckily for me, all my actions were ascribed to devotion, and poor St. Dominic was anathematized in my stead. I could not help pitying the unfortunate block, which will, no doubt, undergo a severe castigation; for that, I understand, is frequently his portion, when he does not attend so complacently as he ought to his supplicants. But if their prayers are granted, his venerable figure is ornamented with beads and flowers; nay, sometimes, on extraordinary occasions, they oblige him with new clothes; but this accident, under his very nose, will, I fear, keep him in disgrace and dirty garments for a long time to come."

This journey, or rather voyage, to Rioja Minor, afforded him an opportunity for describing to his friend the country through which he passed; the manners and customs of the natives; and the origin, progress, and actual state of the presidencies, established by the Spaniards.

In reading this account, we cannot but admire the deep sagacity, foresight, prudence, and knowledge of human nature, which the Jesuits possessed in a super-eminent degree; and which were here exerted for the best of purposes; the conversion of the poor ignorant Indians to Christianity; and the consequent melioration of their civil condition; the increase of their comfort and happiness; the admirable regulations established by them for the government of the different presidencies; their means of providing for the subistence and relief of the people in sickness and in health; and indeed every thing relating to the internal economy of those little states, afford the most irrefragable proofs of their wisdom and humanity. Indeed never were any description of men better endowed with these qualities which are essential to the good government of mankind. The whole of this part of the volume before us will be read with deep interest, while the utmost indignation will be excited at the mean and selfish policy of the Spanish government, whose efforts have long been directed to the subversion of all the excellent establishments of the Jesuits, and to destroy both the freedom and the happiness of the converted natives, for the gratification of their own detestable avarice.

These Letters are evidently the production of a man of sense, education, and taste; they are written in a familiar style, without study, and without polish; and, consequently, exhibit many marks of inattention, and many instances of inaccuracy. We are sorry to observe too, that in some passages, the author betrays a sceptical disposition; he occasionally indulges himself in querulous remarks on the *injustice* of the Deity, bordering on impiety; though he afterwards checks himself,

himself, and utters sentiments characteristic of a religious mind. Probably, this querulousness arose from the disappointment which he had experienced; but in whatever cause it originated, the presumption which leads a creature to question the justice of his Creator, because the decrees of infinite wisdom, and infinite power, are not reduced to a level with the finite and circumscribed faculties of man, is always most reprehensible, and ought not for a moment to be endured.

EDUCATION.

Delectus Græcarum Sententiarum, cum Notis tum Grammaticis, tum Philologicis, in usum Tironum Accommodatis. Editio Altera Auctior. 8vo. Pp. 112. Norwich printed. Baldwins, London. 1804.

THOUGH the author's name is not noticed in the title, this publication appears, from the Preface, to be the work of Mr. St. John Priest, the master of a school in Norfolk. We are always pleased to see any method that promises to smooth the way to Greek literature: numberless are the aids offered to the learner of Latin, a language, perhaps, of all others the most regular in its construction, while the Greek, as remarkable for the anomalies in its grammatical arrangement, has had very few to point out and remove its difficulties, or afford the necessary assistance to a learner. The author of the work before us has been very successful in his endeavours to give this assistance; the examples, beginning with sentences of the most easy construction, go on regularly, and by an easy gradation, to explain the difficulties that are continually occurring in the Greek writers, both in poetry and prose; and he is very happy in his observation on the defective verbs, the verbs compounded by means of the preposition, and such Greek particles as are of most frequent occurrence. We highly applaud Mr. Priest for having given no Latin interpretation by the side of the Greek, as all the information the student can want will be found in the Notes. The general practice of printing a Latin translation in all editions of Greek books, has more than any other cause been the occasion of so few persons being accurately skilled in the Greek language, for too many modern scholars, to use almost the words of the author of the Pursuits of Literature, read the writers of Greece in Latin, and quote them in Greek. If there were editions of the Greek classics printed for the use of schools (like the Delphin Latin classics), accompanied with an interpretation in easy Greek, it would greatly facilitate the acquisition of the language. We quote the following passage as a specimen of the Notes:—

"Ἀθηναῖος adj. ἀθηναῖος, *Atheniensis*. Its substantive is ἀνθρωπος understood. The English word *man* is also frequently omitted in the like instances; thus we say *an Athenian, The Athenians: a Roman, The Romans: a Cretan, The Cretans: an Æthiopian, The Æthiopians: a Persian, The Persians:* In which words the syllable *an*, a part of the word *man*, seems to supply the place of it, for we cannot say, *an Athenian man*, though the ear might bear *Athenian men*, &c. nor can we say *an English, a French,*

a French, an Irish, &c. but *an English man, a French man, an Irish man,* &c. It must however be observed, that we say *a Swede, a Spaniard,* as if they were substantives, and never *a Swede man, a Spaniard man.*"

We do not, however, think the *en* will bear 'Athenian men,' unless in opposition to 'Athenian women,' though it certainly will 'men of Athens;' it may be remarked also, that the Romans hardly ever add *homo* or *vir* to the name of a people, but the common address to the people of Athens was Ανδρες Αθηναιοι.

In page 29 of the Notes, we find the common observation, 'that the Greeks called all nations, except their own, Barbarians; which is generally brought as an instance of their pride, but certainly no more at first arose from pride than a Frenchman's calling a *hat chapeau* does, since, as Mr. Priest justly observes, 'in many [we believe in most] instances Βαρβαροι answers to the term by which Englishmen call all nations, except their own, i. e. *foreigners.* This, indeed, is the primitive use of the word; and though the Greeks held all other nations in sovereign contempt (in which by the way many modern nations are not much behind them) the calling a foreigner Βαρβαρος, is by no means equivalent with calling him in English a Barbarian. Notwithstanding the Romans generally adopted the word in the sense in which we use it, we find Plautus, in one of his Prologues, applying it to Latin, in contradistinction to Greek.

"*Philemon scripsit. Plautus vertit barbarè.*"

We have no hesitation in recommending this little volume to the use of every school where the Greek language is taught. We would advise the author in the next edition (for we trust the book will go through many) to devote a section to the elucidation of the Greek tenses, we mean only so far as is necessary for a learner; to investigate all the niceties of the distinction of the past tenses, is a task to which, perhaps, no Greek scholar is perfectly competent; nor can it be wondered at, since it cannot be accurately done even in the living languages of modern Europe.

We have noticed two errors of the press. In the Preface Zenophon is printed for Xenophon; and in page 77 the reader is referred to Iliad Σ. instead of Ξ.

POETRY.

The Love of Glory; a Poem. 4to. Pp. 38. Vernor and Hood. 1806.

THIS poem is written with the best intention, and is a beautiful specimen of provincial typography, being from the press of Mr. Seely of Buckingham; and this is the proudest panegyric we can bestow on it.

Gentlemen who choose blank verse, should learn, that such a mode of composition requires strong imagery and glowing language; in short, that if it is not poetry it is not verse. Rhyme verse, in skilful hands, will possess some merit, independent of the matter, but blank verse must either be good verse, or bad prose.

What

What could induce a person who possessed any thing like an ear, to suppose this line (which is distinguished by Italic) to be a verse?

"Great is Diana of the Ephesians."

One of the ill effects of the errors of great genius, is their tendency to make bad imitators. It was not easy to imitate the glorious actions of Alexander, but it was not difficult for his flatterers to copy his defects, and hold their heads on one side.

Milton has many very prosaic lines, from his adhering as much as possible, when he introduced passages from scripture (which his subject often led him to), to the words of our translation, which seems to have been held in as much veneration by the Puritans of his day, as the Latin vulgate was by the Papists.

The Poetical Register, and Repository of Fugitive Poetry for 1804. 8vo. Pp. 512. 10s. 6d. Rivingtons. 1806.

WE noticed the former volumes of this Register in the order in which they appeared. The present volume is very far from being inferior to any of them; indeed, we are inclined to assign it the palm of superiority, whether we consider the merit of the original pieces, or the judgment displayed in the selections. The first amount, in number, to *two hundred and seven*, the last to *two hundred and seventy-two*; so that the lovers of *variety*, at least, are sure to be gratified. It will not be expected of us to criticise these multifarious productions *individually*, or indeed to do any thing more than characterize them *generally*, which we have sufficiently done, by pronouncing them to be superior to the productions contained in the former volumes. We shall, however, extract one specimen from the *original* poetry, for the satisfaction of our readers.

"Verses on the Death of John Hoole, Esq. Author of Cyrus, Translator of Tasso, Ariosto, &c. By the Rev. G. L. Schoen, LL.D.

"Oh! summon'd from this vale below,
Of toil, and vanity, and woe;
Thy Christian warfare now is o'er,
Thy wearied bark hath gain'd the shore;
And full of days, in cheerful age,
Is closed thy blameless pilgrimage!
"What though thy labours to diffuse,
The splendour of the Tuscan Muse;
Dispersing, with a master's hand,
Her treasures o'er thy native land,
Shall long attest thy polish'd mind,
Thy flow of verse, and taste refin'd;
Far different objects strike the few
Thy pure, unsullied worth who knew.
Be theirs the daily task to trace,
Each modest unassuming grace;
Which in a world of pride and strife,
Adorn'd thy calm unenvied life,

And, led by Virtue's gentle flame,
On thine, their devious steps to fame.
" To me, who marked from early youth
Thy manners mild, and moral truth,
How keenly tempered is the dart,
When fond regret assails the heart!
For oft will wayward Fancy stray,
To bask in childhood's sunny day;
That early Sabbath of the breast,
From Passion's hateful strife at rest,
When, freed from discipline and care,
I ran thy social smiles to share:
My frequent haunt at eve, when school
Relaxed the rigour of its rule;
There, to each boyish effort kind,
Thy valued stores enriched my mind;
Thy precepts form'd my taste, and gave
The little skill in verse I have.
Though all the pride of wealth and power
But glitters for a transient hour,
Tho' Rhetoric's richest strains must fade,
When cold the list'ning ear is laid;
The Poet's energetic fire,
'Oh! proud distinction of the lyre!'
Aspires to never-dying fame,
And ages ratify the claim:
But human toils have still their date,
The Muse herself must stoop to fate;
And, in the general wreck of all,
Must see her proudest trophies fall!
While modest worth, though known to few,
And shrinking from the public view,
Labouring amid the Passions' storm,
Life's arduous duties to perform;
And, prompt at every Christian call,
And rich in charity to all,
Shall still be register'd above,
In realms of endless peace and love."

Many other pieces of equal merit might be quoted; and, indeed, the volume is enriched with more productions of genius and talent than we have, for a long time, seen comprized in so small a compass.

The Alexandriad: being an humble Attempt to enumerate in Rhyme some of those Acts which distinguish the Reign of the Emperor Alexander. Large 4to. 2s. 6d. Crosby. 1806.

THE character and conduct of that wise, courageous, and enlightened potentate, who has so magnanimously come forward in defence of the liberties of Europe, are certainly beyond all praise; but in this age of vanity and adulation, it is to us a matter of wonder, that no person, except the

the unknown author of the poem before us, has exerted his talents to render a tribute of justice to a prince whose enlightened and benevolent policy does honour to human nature. The author of the tract in question, therefore, besides enjoying the credit of being the only writer who has taken up so gratifying a subject, is also entitled to that of a just discrimination, by predicting, in his eulogium, the important part which the generous Alexander has so ably filled; for the poem appears to have been composed, *currente calamo*, at the time when the news arrived of that Emperor having set off to join his legions.

In an elegant preface, the author quotes a number of authorities, ancient and modern, in justification of his *boldness*, for having undertaken a task which *he* conceives to be far above his powers. He states his object to be "to encourage this country to a liberal and animated co-operation with his Imperial Majesty in the war, by shewing that he is fully entitled to its confidence, and by offering a *faint* and *unfinished* picture of his heart, in assurance of the dignity, the purity, and the generosity of his conduct."

Were the poem below mediocrity, so modest and unassuming a preface could not fail to disarm the severity of criticism; but the author's diffidence is of that kind which is generally attendant upon real merit. The preface, after describing in language the very reverse of "*faint* and *unfinished*," the courtesy, temper, and humanity of Alexander, closes by way of contrast, with the following brief and just character of the Corsican usurper.

"Buonaparte has been viewed through the most fallacious of all mediums, that of his success: his turbulence has been mistaken for vigour; his rashness for enterprise; and as the wind is found to increase the apparent magnitude of the stars, the blustering tumult of his life has cast a false vision over the littleness of his nature. For the success of his arms he has been indebted to his gold—he purchased the Austrian legions before he dared to meet them. He could not corrupt a British force—and he fled before it. He was the same at Acre and at Marengo, though with different results.—'An army (says Mr. Burke) is so forcible, and at the same time so rude a weapon, that any hand which wields it, may, without much dexterity, perform any operation, and attain any ascendancy in human society.' Buonaparte's reign has furnished continued proof of this assertion. The same rashness that has marked his personal diplomacy, has attended his military operations: fortune, hitherto, as with Cerealis of old, seeming to take pleasure in supplying the defects of his conduct. Wherever his influence has extended, wretchedness has been its unvarying attendant—the wealthy Hollander, the happy Swiss, the high-minded Spaniard, how have they fallen!—how sadly are their conditions altered under the baneful poison of his connexion!

——— Sed quantum vertice ad auras
Ætherias tantum radice ad Tartara tendit.—Æn. lib. iv. v. 445."

The poem is admittedly an eulogy on the Emperor; and there is scarcely any hero or virtuous character of antiquity to whom the admiring author has not compared him. The following passage, which describes the consequences of the mild and generous exertions of Alexander to improve the condition of his subjects, will serve as a specimen of the versification.

" When the mute Halcyon quits Sicania's springs,
And o'er the billows spreads her azure wings,
How gentle Nature calms the wintry wave,
And awes to peace the rude Æolian cave:
While the white surge, and late impetuous tide,
With new-born zephyrs scarcely seem to glide:
So here, with more than Halcyon mildness blest,
ALEXIS rose, and sooth'd the world to rest.
Though hosts unnumber'd 'tended on his state *,
To stamp his orders with the seal of fate,
Yet emulous alone mankind to bless,
And shed around diffusive happiness,
The tented field, the clang of rushing arms,
The victor's wreath, and conquests gaudy charms,
(War's pompous pageants), with disdain he view'd;
And, Heaven directed, mercy's path pursu'd.
His generous pride was stubborn guilt to awe,
To guard the weak—to give ambition law;
To bid around him Peace resume her reign,
And show'r her varied blessings o'er the plain.
To form an Eden where a desert stood,
T' impose just limits on th' impetuous flood;
Or teach its ice-bound, drowsy stream to flow,
Or bid stern Caucasus depose its snow,
And with new surfaces of beauty glow:
To bid, 'midst Alpine wastes, fair plenty smile,
As on the teeming banks of bounteous Nile;
Or pow'r benignant! bid a city rise,
Where late a forest's gloom obscur'd the skies †.

" Such cares as these ALEXIS' councils claim'd,
When tyrant France, by boundless pride inflam'd,

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* " Russia is yet a new country, and the magnitude of her resources are (is) unknown, even to herself; but few of her natural treasures are explored, and none of them exhausted. Her peace-establishment consists of 700,000 enrolled soldiers, with 50,000 military servants to attend (on) the staff of the army; and possessing, as she does, upwards of twenty millions of taxable male peasants employed in agriculture, that army may at any moment be so augmented as to outnumber the hosts of Xerxes. The population of the empire, exclusive of Georgia and the Russian dominions about the Caspian Sea, amounted, according to the late enumeration, to forty-two millions. In 1803, the number of marriages in the Russian empire was 300,470; of births 1,270,341; and of deaths 791,973; so that the population, in a single year, increased nearly half a million. Amongst the deaths there were 1145 aged between 95 and 100; 158 between 100 and 105; 90 between 105 and 110; 34 between 110 and 115; 36 between 115 and 120; 15 between 120 and 125; 5 between 125 and 130; and one between 145 and 150."

† All these circumstances are explained by the notes.—REV.

Burst

Burst her wide limits, and insulting hurl'd
Contagious discord o'er the slumb'ring world.
Her fiend-like chief, arm'd like Chimæra dire,
Now vomits forth a pestilential fire—
Rapine and falsehood feed upon his breath;
Around him flit ambition, fraud, and death;
Alecto with her serpents strews his way,
And glares about him a malignant ray;
While curs'd Celæno perches on his car,
To add new horrors to his impious war.

"On thee, oh! CÆSAR, Europe's hopes repose,
On thee she calls to mitigate her woes;
Nor calls in vain, for ev'ry breeze that springs
Thy curling banners greet; or proudly wings
Swift transport to thy troops; who ardent glow
Again to scourge the mad aggressive foe.
Thy rattling march Gaul's rebel chiefs astound,
And all her bulwarks tremble at the sound."

We have quoted these last lines, in consequence of a prophetic presentiment which we indulge, that though they alluded to the unfortunate campaign which has just ended, they will yet be amply justified. The advice of Buonaparte to England, in his *Exposé*, "not to make any attempt to establish a fourth coalition," indicates his fears for the event; and so far are we from believing the energies of the allied continental powers to be irrecoverably depressed, that, considering under whom the Austrian army is *now* placed, we soon hope to behold a warlike phœnix arise from its scattered remains, which shall operate a dreadful retaliation for past treachery.

To conclude, we think the poem in question is highly honourable to its anonymous author. The little blemishes which it contains are unworthy of notice; while the numerous classical notes which are subjoined, and of which translations are given at the end, prove it to be the production of a writer who possesses an uncommon share of taste and learning.

MISCELLANIES.

Letter respectfully addressed to the Most Reverend, and Right Reverend, the Archbishops and Bishops of the Church of England, on Mr. Joseph Lancaster's Plan for the Education of the Lower Order in the Community. 8vo. Pp. 58. 1s. 6d. Stockdale. 1806.

IN our review of Mrs. Trimmer's excellent Tract upon the subject, we entered so fully into the discussion of Mr. Lancaster's Plan, that we shall have occasion to take but a brief notice of the Letter before us. We must first premise, however, that we have to congratulate the public, and ourselves, on the success of our efforts to rouse the attention of the Heads of our Church to a subject which involves some of the dearest in-

terests of society. We know that the matter has been taken up in a very serious way, by those who are the lawful guardians of the establishment, and who are, of course, most competent to devise and to adopt the best means for averting any danger which may threaten it; and we farther know, that our admonitions have had the desired effect of inducing some of the most distinguished patrons of Lancaster's mischievous project, to withdraw their countenance and protection. Much, however, yet remains to be done; the danger is still great, and no time should be lost in the application of a strong and effective remedy.

The writer of this Letter not only treats with great deference and respect the venerable personages to whom it is addressed; but displays a superabundance of *liberality* towards Mr. Joseph Lancaster himself; with a degree of *candour*, in some other respects, which tends rather to weaken than to enforce the truth. After calling upon their Lordships to recollect, that the plan which he examines is the plan of a *Quaker;* he hastens to disclaim all intention of imputing to the modern Quakers the sins of their forefathers: as well as of making "the modern Roman Catholic responsible for the bigotry and persecution of the reign of the bloody Mary; or the modern Dissenter for the unconstitutional and intolerant principles of the *solemn league and covenant.*" Certainly, no man in his senses could accuse him of rendering any description of persons responsible for the crimes of their forefathers; if he meant no more, therefore, by this passage, than to disdain all intention of so doing, it was wholly superfluous. But if he mean to insinuate (and from what follows, it would appear that he does) that the principles and opinions of those different sectaries have undergone a change, it behoved him to shew some good ground for such insinuation. But the fact is, that we are not warranted to entertain any such supposition or belief. The modern pastors, and advocates, of the Romish Church, have again and again told us, that her principles are *immutable;* that *semper eadem* is her motto. Although, then, it would be the height of injustice, and of absurdity, indeed, to make the Romanists of the present day responsible for the *acts* of their forefathers; yet unquestionably it would be an insult to them (because it would be a direct impeachment of their veracity) to doubt that they entertain the same *principles* as the men who committed those acts. The same may be said of other Dissenters; and undoubtedly we have a right to impute to modern *Quakers* the creed of the original *Quakers*, until they shall think proper publicly to renounce it. His observations, then, on *Quakerism*, we shall consider as strictly applicable to the Quakers of the present day, who must disclaim the tenets of their predecessors, or relinquish all pretensions to be classed among *Christians.*

"Your Lordships must be too well informed not to know, that the religion of the Quaker, whatever it *now* may be, was, in its original institution, the religion of Deism; that it was a religion which, under the pretence of a private spirit peculiar to its professors, contained the rankest essence of enthusiasm, to which the letter of scripture proved an ineffectual barrier. Hence it followed, that both the sacraments of the Christian Church were rejected by it: whilst those fundamental doctrines of the divinity and satisfaction of Christ, which together form the great hinge on which Christianity turns, were completely done away. In a word, my Lords, the original religion of Quakerism constituted, if we may so say, a disgusting

gusting *amalgama* of all those Anti-Christian heresies and blasphemies which were permitted to disgrace and disturb the Church in her primitive days.

"Now, your Lordships are not to learn, that the Christian religion possesses both a body and a soul, and that when the means and pledges of divine grace (among which the sacraments of the Church have been particularly distinguished, because designed, by the divine founder of it, to guard and preserve the soul, or spiritual part of religion) shall be done away, the body, or outward part of it, will be left a dead and useless carcass. Consequently that system, be it professed by whom it may, which attempts to separate the bodily from the spiritual part of religious worship, will in the end be found to have as effectually murdered the Christian religion, as he who separates the human body from its soul or vital principle, does actually murder the man."

It will not be denied, that either the system of the modern Quakers attempts this separation; or that Mr. Joseph Lancaster is a modern Quaker; the dreadful inference, then, here drawn is applicable to him; and let our spiritual pastors and masters say whether a plan, devised by *him*, for introducing a perfectly novel system of education for the lower classes of the community, is to be endured for a moment!

This sensible writer follows Lancaster through that part of his Plan which relates to religious instruction, and shews (as, indeed, Mrs. Trimmer had sufficiently done before) its total inadequacy to instil the principles and the duties of Christianity into the infant mind.

Our Prelates are most earnestly, and impressively, exhorted to bring all the dangers of this innovating system before the constitutional head of our Church; whose attention, we know, has already been called to it. And he reminds their Lordships, "that a systematic plan has been long set on foot, and industriously acted upon, for the purpose of sapping and undermining it (the Established Church), and that funds, ample funds, are privately provided, with the view of carrying separation from the Church of England to the utmost possible extent, by multiplying meeting houses in all parts of the country. Whilst, on the other hand, your Lordships must know, that not one single public effort has been made to counteract the growing evil, by bringing forward a proposal for erecting places of worship, under the establishment, in some degree proportioned to our increased population."

This, alas! is a lamentable truth; and the evil, we are sorry to say, is daily increasing. Every effort to excite the vigilance of our Pastors to the dangers which threaten us, and to direct their attention to matters which call loudly for reform, is highly praiseworthy; and we trust that this Letter will meet with the attention which it so eminently deserves.

An Account of Two remarkable Trials for Murder, in the Counties of Gloucester and Essex, the first related by Sir Thomas Overbury, Knt. of Burton, in Gloucestershire; and the other by that very learned Antiquary, the late Joseph Strutt, F. S. A. 12mo. Pp. 36. 1s. 6d. Jeffery. 1806.

THE trial of Patch, for the murder of Blight, no doubt gave rise to the republication of the Trials here recorded. The first of these relate

to

to a case, in which a man accused himself, his brother and mother, of murdering a man, who had suddenly disappeared under very suspicious circumstances. They were all executed (most unwarrantably), and the man, who had been kidnapped and sold as a slave, returned to prove their innocence. The other is an account of a very remarkable case which occurred at Chelmsford, where Mr. Strutt, accidentally strolling into the church-yard, while a grave was digging, took up the scull of a man, who had been buried two-and-twenty years, and observed, that it had been perforated by a nail, the head of which remained in the forehead. This led to the detection of the murderers, who were tried and executed.

The Trial of Governor T. Picton, for inflicting the Torture on Louisa Calderon, a Free Mulatto, and One of His Britannic Majesty's Subjects in the Island of Trinidad. Tried before Lord Chief Justice Ellenborough, and a Special Jury, and found Guilty. Taken in Short-hand during the Proceedings, on the 24th of February, 1806. 8vo. Pp. 126. London. Crosby.

WERE the judicial proceedings of this extraordinary case, and the personal animosity with which it has been prosecuted, at rest for ever, we should certainly devote a greater portion of our limits to the investigation, than what we now feel it our duty to do. That plenary examination must therefore be deferred until the period when our opinion may be given without trenching on the limits of decency.

The principal facts of the case, as they were developed on the trial *(most ignorantly reported, and inaccurately printed)*, are briefly these :— Louisa Calderon, a mulatto girl of the Island of Trinidad, at the age of ten or eleven years, was taken under the *protection* of a man of the name of Peter Ruiz. During the time that she cohabited with him, she was engaged in an intrigue with Carlos Gonsalez. This man robbed Ruiz of no less a sum than two thousand dollars. Suspicions being entertained against Louisa that she was accessary to the robbery, she was taken into custody, and examined by the magistrate. Before him, however, she disclaimed any knowledge whatever of the theft; but prevaricated so much in her evidence, as to leave no doubt in his mind of her being an accomplice.

It seems that the magistrates, or alcades of Trinidad under the Spanish Government, possessed only a subordinate jurisdiction; and could inflict no punishments, but transmitted copies of their proceedings, together with the criminals, to the superior court at the Caraccas. On the cession of the Colony to Great Britain, the Spanish laws were permitted to remain in force; but the appeals which were formerly made to the court at the Caraccas, were made to the British Governor, whose sanction was necessary to confirm the sentences of the alcades. In the present case, the alcade Begorrat, recommended the infliction of a slight torture, as necessary to extort a confession of the truth from Louisa Calderon; which mode of punishment Colonel Picton authorized, on the proper application being made to him, and she was accordingly put on the picquet, when she confessed that Gonsalez had stolen the property in question:

question: but the illegality of inflicting the torture, as repugnant to the principles of the British Constitution, formed the charge in the present indictment, which was most *impassionately* stated to the Jury by Mr. Garrow.

Mr. Dallas, counsel for the defendant, made a masterly and animated reply, commencing it with a just reprobation of the means which had been adopted to mislead the judgment, and excite the feelings of the jury. "I cannot but have felt," said Mr. Dallas, "that a case of this kind, stated and proved as it has been with prints and drawings, and *acting*, which I have now seen for the first time introduced in support of a criminal charge, must, even with minds determined on impartiality, have occasioned sensations unfavourable to the gentleman for whom I appear."

As it seems to have been the first, so we trust that it will be the last exhibition of the kind which will ever take place in an English court of judicature. If English law, and English reason, are to be superseded by the mimicry of Sadler's Wells, farewell to all those advantages which have resulted to us from ability and learning, and to the *unimpassioned* deliberation of an English jury.

But to resume. The plea of the defendant, as further stated by Mr. Dallas, exonerates the Colonel from the charge of malice and cruelty; inasmuch as he considered himself warranted to inflict the punishment on Louisa Calderon, which is named in the indictment, from its being in conformity to a law of Old Spain, which in analogous cases authorizes the application of torture. In support of which justification reference was made in court to the works of several eminent Spanish civilians; particularly to the Bobadilla, Elisondo and the Cura Philippica. In these authorities the torture is most unquestionably recognized. By fair construction, therefore, the learned counsel insisted, that as Trinidad was formerly a Spanish Colony, and during Colonel Picton's government was regulated by Spanish laws, the governor *was bound to concur in the application of that punishment which was prescribed by the criminal code of the mother country*, and which had actually been recommended by the alcade, the best presumptive interpreter of that law.

On the part of those who conducted the prosecution, it was contrarily contended, that the laws of Spain did not extend to the Spanish Colonies, which were governed by a distinct code, entitled "The Recopilacion dȳ Indias;" and that a particular cedula had been issued by the Spanish government for the legislation of Trinidad.

Several witnesses were produced in court, with the view of ascertaining whether or no the Colonel had acted extra-judicially towards Louisa Calderon; but whose conflicting testimonies, in our humble opinion, and we give it with deference and respect, have not convinced us so clearly as they did the gentlemen of the jury.

And notwithstanding we may again draw down upon ourselves the thunder of incendiary ignorance*, we cannot but believe that if Colonel Picton has acted illegally, his conduct was the result of error, superinduced by the judgment of those who professed to understand the Spanish

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* Vide M'Callum's Vindication, in our last Appendix.

laws,

laws, and who were the only persons whom he had an opportunity of consulting, and not from any deliberate or malicious purpose of cruelty.

We understand that Mr. Dallas means to move for a new trial, which in the present uncertainty that exists as to the real tenor and extent of the laws of Spain, no doubt will be readily granted.

On the trial, Lord Ellenborough expressed a hope that the drawing alluded to would not be shown out of court. But that desire has not been complied with: for the frontispiece to the present "Report," is expressly declared to be copied from a drawing exhibited on the trial: and we consider the liberty as a contempt of court, and reprehensible in the highest degree. Nor can we forbear noticing the inflammatory and malignant placards which disgrace the walls of this metropolis, announcing the shop where this trial is to be sold. The preparatory words of this *disreputable* mode of advertisement, such as "Inhuman Torture—West India Cruelty," &c. evince to us the low arts which some men will resort to in order to get a penny; and they further appear to us, as betraying an abandonment of that feeling which is the noblest ornament of our nature.

Considerations on the Declaratory Bill, compelling a Witness to charge himself with a Civil Suit. By the Author of the "Address to the Public on the Resolutions passed against Lord Melville." 8vo. Pp. 40. Hatchard. 1806.

"THE Address to the Public," alluded to in the title-page, has escaped our notice, though, if it be written with the same good sense, judgment and acuteness as pervade the whole of this little tract, it must contain that which is highly interesting to the Public. The present "Considerations" are entitled to a very high degree of attention, because they relate to a question involving *consequences* that *may* affect every individual of his Majesty's subjects. Our readers are well aware that, in the course of the proceedings against Lord Melville by the House of Commons, a difficulty arose in the examination of Mr. Trotter, who availed himself of the privilege which the law, as we have ever understood it, secured to every Briton, of refusing to answer questions, the answers to which might expose himself to probable ruin. Had this refusal taken place in the Court of Common Pleas, it is evident, from the opinion since solemnly delivered by the venerable and most learned Judge who presides in that court, with so much honour to himself, and with so much advantage to the public, that Mr. Trotter would have been protected in his refusal, and the prosecutors have been told that the law did not allow the extortion of answers to such questions. But the House of Commons, forsooth, in whom the constitution recognizes no *judicial* capacity (excepting in some particular instances in which it is specially conferred by statute) to whom it has not even entrusted the power of examining witnesses upon oath;—that House has acted upon a different principle, and committed an English subject to custody, because he refused to answer such questions. If such an Act be warranted by the *Lex et consuetudo Parliamenti* (which we do not pretend to dispute), well did Lord Coke say of this mysterious system, that it was "*a multis ignorata—a paucis*

paucis cognita." We confess ourselves to be among the number who are ignorant of the law which authorizes the House of Commons to perform an act of such severity. It is true, that act was not only approved, but *recommended* by Mr. Fox, the avowed champion, *par excellence*, of the rights and the liberties of Britons. We are totally at a loss for words to express our sense of such conduct. But, in truth, *we*, who have been so often accused by Mr. Fox's advocates and friends, as the satellites of *despotism*, but whose bosoms are warmed, we are proud to say, with the sacred flame of genuine *freedom*, of that freedom for which our ancestors bled in the field, on the scaffold, and at the stake; *we* DARE not discuss this subject, because the contemplation of it fills our minds with that dread and abhorrence, the bare expression of which would, in these times, expose us to danger which it would be folly to incur, because no adequate object could be attained by incurring it; we shall therefore suffer the author of the tract before us to speak for himself.

" The parental and protective authority of the law——I have used the words parental and protective—I scarcely know in what manner I am to close this sentence——since I have written it, Mr. Alexander Trotter has been summoned as a witness before the Committee of Impeachment of Lord Viscount Melville, and, it seems, has declined answering a question which might establish a civil proceeding against him; and has on the report and motion of Mr. Whitbread, supported by Mr. Fox, in the House of Commons, been committed into the custody of the serjeant at arms, and this, too, before any declaratory bill, or bill of any kind has passed to settle the question of law! while even a bill of indemnity, recognizing the principle which justified his objection, has received the solemn sanction of that House, and was still pending before the Lords!—A British subject is consigned to imprisonment for protecting himself as a witness under the principles of the Constitution, until the legislature has pronounced upon the law!!—And is this the first measure by which Mr. Fox and his party manifest their zeal for public freedom?—Is this the specimen of the manner in which the MAN OF THE PEOPLE means to assert and vindicate the RIGHTS OF THE PEOPLE?!!—The mind turns away pained and disgusted.—What signify hot and high-sounding professions of zeal for the chartered liberties of Englishmen? What signifies it that Mr. Fox, with maudlin zeal, toasts—'The CAUSE OF LIBERTY ALL OVER THE WORLD,' if he betrays the CAUSE OF LIBERTY AT HOME! —'Tis mockery and delusion.—Could Mr. Fox assert conscientiously that the law upon the subject had been explicitly decided by the judges, and all doubts upon it removed, and that therefore a witness was bound to answer, while his relation, Lord Holland, had the very night before refused to withdraw the Bill of Indemnity, on the ground that, notwithstanding what he had heard from the judges, he still thought it the best mode to be pursued? Could he with truth, and as a legislator, affirm the law to be settled upon the question at the very time that he knew the Ex-Chancellor, and the Chancellor-Elect had both publicly avowed in the House of Peers their ineffectual attempts to frame a bill with adequate and sufficient provisions?!! At the very time too that he knew that another bill proposed by Lord Stanhope for settling the law, was still pending before the judgment of the Upper House?!! Could he consistently with any principle known to the Constitution of England, deprive a subject of his

liberty,

liberty, standing under the circumstances in which Mr. Trotter stood?!! Would it not have been more consonant with truth and reason—Would it not have been more worthy of his zeal and of himself, on such an occasion to have said (expressing himself as he would have done with more eloquence) 'Whether a witness stands protected against such questions is doubtful; the law upon it is not as yet distinctly settled: it is a point which strongly affects the interests of all classes of his Majesty's subjects, and the opinions of his Majesty's law officers which have been taken upon it differ diametrically. We have avowed our doubts upon the subject by the bill which has passed the House, and have therefore, so far as respects ourselves, confirmed the principle of objection acted upon by the witness.' That bill is still depending in his favour. He ought therefore to stand protected by this House, to whose care the privileges and freedom of the subject are more especially entrusted, till the legislature shall have decided the law upon the subject; and when the *right* to put such questions shall be truly ascertained, that will decide upon the *duty* of the witness to answer it.'—Had Mr. Fox thus reasoned, the mind of every intelligent man—the feelings of every honest heart would have gone along with him."

We heartily concur with the author of this tract, in deprecating "most seriously and most anxiously the proposed *Declaratory Bill*;" because we think that neither the declaration nor the discussion of any *abstract principle* can be productive of any possible advantages, while it may be pregnant with many serious evils. Is it credible, that for centuries our law of evidence has justly incurred the admiration and applause of all whose attention has been directed to it, and that there should exist in it a defect so glaring and so radical, as that which is now discovered? Without any *declaratory* law, justice, in regard to evidence, has been administered with such impartiality, as not to incur a single murmur of complaint. It is therefore unwise in the extreme, to lay down an abstract proposition which may fetter our judges, and deprive them of that discretion which, ever under the controul of duty and of conscience, leaves them at liberty to reduce the principle to practice, where the ends of justice require it; and to throw it aside where it cannot either in justice or equity apply. Secondly, we deprecate this bill, because we cannot consider it in any other light than as the offspring of party; as laying down a *general* rule, in order to answer a *particular* purpose; and as intended to remove a *legal* impediment to the attainment of a favourite object. This is not the spirit, nor yet the practice, of legislation, consistent with the feelings of Britons, or compatible with those notions of justice which they have imbibed from study or observation.

Many authorities are here cited, to prove that the principle which it is the object of this bill to *declare* to be *law*, is *not* law. Under these circumstances, it would be an insult to the country to pass it with precipitation. It ought to be gravely and amply discussed; not with the heat of partisans, but with the temperance and wisdom of legislators.

The Postscript contains some very important information; namely, that the sum of 10,000l. respecting which so much has been said by Mr. Whitbread in the House of Commons, and still more by his partisans in the newspapers, "was faithfully paid and carried to account," by Lord Melville; and, farther still, that this important fact "*is in evidence before the Commit-*

Committee." We know not what Mr. Whitbread may have said in the House on this subject, but we know that, from the report of his speech in the newspapers, the impression made on our mind, and, we believe, on that of every other person who read it, was, that the money in question had been not only misapplied, but never repaid. It is the bounden duty, therefore, of Mr. Whitbread, to take the earliest opportunity of removing this false and injurious impression, by a plain statement of the fact. This is an act of justice due to an injured individual, and not less so to the country, who have been most shamefully misled.

Gleanings from Zimmerman on Solitude: to which are added, Occasional Observations, and an Ode to Retirement. By Mrs. Bayfield, author of Fugitive Poems. Small 8vo. Pp. 194. Lindsell. 1806.

IN her preliminary address, Mrs. B. observes, that Zimmerman's treatise has been by many deemed too prolix; and we are certainly among the number of those who have so considered it. Yet, thinking, as we do, that it contains much excellent matter, we cannot but subscribe to the propriety of selecting its beauties, though for such a fashionable mode of literary dissection, we are, generally speaking, no advocates. The fair editor has performed her task with judgment; and has prefixed to her Gleanings an "Ode to Retirement," which exhibits a most favourable specimen of her poetical powers. But she is entitled to higher praise, for the spirit of piety and morality, by which all her observations are distinguished.

In p. 24, however, this expression occurs, "the *incarnation* of youth animated all his joys;" which is most exceptionable, and indeed conveys no distinct idea to the mind.

The Sunday School Miscellany: The Cottage Library of Christian Knowledge, &c. &c. 18mo. Pp. 432. Williams and Smith.

BECAUSE we are favourable to the institution of Sunday schools, when properly conducted, and to the introduction of Christian knowledge to the cottage, we deprecate the introduction of these tracts to either. Friends to rational religion, and firm believers in the sacred truths of the Gospel, we are avowed enemies to the substitution of superstition for the one, and of enthusiasm for the other; and we sincerely hope and trust, that all the patrons of schools for the religious and moral instruction of youth, will be vigilant in the extreme, to keep from them such writings as these, which breathe the pernicious and silly doctrines of Methodism, instead of the pure precepts of Christianity.

MEDICINE AND SURGERY.

The Medical Mirror; or, Treatise on the Impregnation of the Human Female. Shewing the Origin of Diseases, and the Principles of Life and Death: with Remarks on the general Effects of Sea-Bathing. By the late E. Sibly, M.D. F.R.H.S. The Fourth Edition. Illustrated with elegant Copperplates. 8vo. Pp. 194.

THE primary object of this publication appears to be the promotion of the sale of certain quack medicines, of which the author was the inventor and proprietor. The title page is evidently framed for the purpose

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of fixing the attention of the ignorant and the curious; though every man of common sense must know that the principal subject of which the book treats, is involved in the deepest mystery; and that to repeat all the absurd and chimerical notions which have been advanced respecting it, is an idle, and worse than superfluous, occupation, by which no one purpose of practical utility can possibly be answered. We shall not mis-spend our own time, nor contribute to the mis-employment of that of our readers, by an analysis of such a production. One dangerous error, however, which it is calculated to spread, it becomes a duty to correct. It is very well known that the lower class of people have adopted a vulgar notion, that a venereal infection may be removed by a connexion with an infant; and this monstrous idea—which has given birth to many atrocious crimes, and which has not the smallest foundation in fact, for such a connexion must inevitably aggravate the disease, which it is, with equal absurdity and wickedness, expected to remove—is certainly countenanced by a foolish and false observation of the author in p. 127.

The remarks on Sea-bathing contain nothing new, nor worthy of observation. Every body knows the danger of cold-bathing, without previous advice and preparation; but every body does *not* know that Dr. Sibly's *solar* and *lunar* tinctures, are necessary and sufficient, to avert it.

Cases of two extraordinary Polypi removed from the Nose; the one by Excision with a new Instrument, the other by improved Forceps; with an Appendix, describing an improved Instrument for the Fistula in Ano, with Observations on that Disease; illustrated with a Copperplate. By Thomas Whately, Member of the Royal College of Surgeons in London. 8vo. Pp. 42. 2s. Johnson. 1805.

THERE is scarcely any direction which can be given to the efforts of a medical man, of a more beneficial tendency, than that which leads him to the employment of new means for alleviating the sufferings of his patients. In the first of the two extraordinary cases here related, after a display of uncommon diligence, skill, and perseverance, the instruments usually employed for the extraction of polypi having proved ineffectual, this able practitioner invented a new bistoury, with which he performed the operation with comparative facility, and with complete success. A representation of this instrument, which was admirably adapted to the purpose for which it was designed, is given in the annexed plate.

In the second case, the operation was performed with an improved forceps, much stronger than the common polypus forceps, which Mr. Whately is of opinion would not, in this instance, have succeeded. In both these cases there was a most irresistible propensity to sleep in the patients, which we, as well as Mr. Whately, should be glad to see accounted for by some able Pathologist.

In the Appendix we have a minute description of the mode of performing the operation of cutting for a *fistula in ano*, with an improved bistoury, on a very simple plan, but well calculated to prevent any unnecessary pain during the performance of the operation. For an accurate description of these instruments we must refer our readers to the plate itself. The observations accompanying the relation of the different cases are judicious, and well worthy the attention of surgical students.

DIVINITY.

The Origin of Sovereign Power, and the Lawfulness of Defensive War; a Sermon preached in the Church of All Saints, Wainfleet, in the County of Lincoln, on Tuesday, June the 4th, 1805, to the Wainfleet Corps of Volunteer Infantry. By the Rev. Peter Bulmer, A. B. Vicar of Thorpe; Chaplain to the Right Hon. Lord Muncaster, and to the Wainfleet Corps of Volunteer Infantry. 8vo. Pp. 30. Rivingtons, London; Kelsey, Boston and Spilsby; and Jackson, Louth.

THIS is a very able discourse on one of the most important subjects which it falls to the lot of a Christian preacher to discuss. We have frequently had occasion to contend, in opposition to the mad reformers of this revolutionary age, for the *divine* origin of sovereign power; and whoever has any doubt of the justice of our position, will here find it fully established on authority, which no man, who has any sense of religion, will pretend to dispute. The other part of the discourse originated in the refusal of some Quaker to contribute towards the support of the volunteers, and in his subsequent attempt to prove the cruelty and unlawfulness even of *defensive* war, by a reference to scripture, in other words, by a miserable perversion of particular passages in the New Testament. If that individual, or any one of his sect, be open to conviction (which, we confess, we very much doubt), let him peruse these pages, and he must be convinced, or else he must deny the very authority by which he professes to support his own most erroneous and most dangerous tenets. In fact, if the Quakers, not content with the perfect toleration which they enjoy in this country, should seek to propagate the mad doctrine, that a man has no right to defend his country, or himself, they would become most dangerous members of the community, and ought, on the paramount principle of self-preservation, to be *silenced* or *expelled*.

" It is painful to observe," says Mr. Bulmer in a note, " that the extraordinary aids which are required by government of the people at large, for the general defence and security of the realm, and which have been sanctioned by a solemn act of the legislature, are, by this sect, most inconsiderately and ungenerously called—DEMANDS OF A MILITARY NATURE—to which, moreover, has been applied the very inappropriate and illiberal term of SUFFERINGS!—See Epistle from the Yearly Meeting in 1804."

We might despise this wretched cant, if it did not lead to the most mischievous consequences. We abhor bigotry, and hate persecution; but we have no scruple to declare our opinion, that men who refuse to contribute to the defence of their country are bad subjects, who deserve not the protection of her laws or her arms. Should these sectaries continue to act in a manner so false, and to display a conduct so disaffected, we will *speak out* upon the subject, and make a solemn appeal to the government and the nation.

We trust this excellent sermon will be widely circulated; as it is calculated to produce the best effect.

MISCELLANEOUS.

THE REVIEWER OF "M'CALLUM'S TRAVELS IN TRINIDAD," TO MR. M'CALLUM, IN REPLY TO HIS "VINDICATION."

SIR, *March* 19, 1806.

I HAVE attentively perused your letter, addressed "to the Editor of the Anti-Jacobin Review," and now take the liberty of offering a reply to such parts of it, as bear *immediately* upon my examination of your "Travels in Trinidad." From the exceedingly intemperate manner in which you have conducted yourself, I should be perfectly justified in permitting your Vindication, and its voluminous precursor, to furnish that internal evidence of their own condemnation, which now devolves on me: but justice to the work for which I have the honour of writing, and to those gentlemen whom you have again vilified "*in the coarsest strain of abuse which the coarsest imagination could conceive,*" leaves me no alternative. My private inclination is superseded by a sense of public duty.

In answer, then, to the first of your allegations, for such it is substantively, that the Reviewer is one of the "delinquents," by which you mean an associate of Colonel Picton, I make this solemn asseveration, in the presence of HIM, before whom both you and I must appear hereafter, that, to the best of my knowledge, I never saw Colonel Picton in my life, nor ever had any communication, *direct* or *indirect*, with him, or any of his friends, or any person whatever, who may be in that gentleman's interest; and this declaration I make, without intending to screen myself behind the paltry subterfuge of *mental reservation*. If this does not satisfy you, I have the pleasing consolation, that it will convince a *liberal* public, and rescue the "Anti-Jacobin Review" from any suspicion which might have been entertained against it, of having sullied its pages with vindictive malice and foul dishonour, of having lent itself, to serve the interest of a party, or to protect the guilty from punishment. The motive by which I was animated in those strictures, which have again roused you to fling off the decencies of decorum, was an ardent love of my country, and its venerable institutions. I considered, and so must every honest man, in the united kingdom, that your work was "*the most unprincipled and indecent libel upon the character of a distinguished individual, that for many years has claimed the attention of the public.*" This is strong language, Mr. M'Callum, but the case before me warranted even stronger, if such could have been found. Colonel Picton was on the eve of appearing before a solemn tribunal of justice. Was it not therefore unprincipled and indecent in you, to usurp to yourself an authority, which the law of England most justly condemns, and endeavour to tear from its holy repository the sword of justice, and to smite with your own unauthorized hand? Not content with permitting the law to take its course, whose terrors were then suspended over the head of the Colonel, you must devise a new means of punishment against that gentleman, by the publication of a work most eminently qualified, both in letter and spirit, to rouse the resentment of the public against the object of your malice; and so far to bias the minds of his jurors upon his trial, as to render it not impossible for them *to have decided on the ultimate verdict before they reached the court.* Should Colonel

Colonel Picton think fit to institute a prosecution against you, for your libel on his character, I dare say that you would complain, and not without justice, should either of that gentleman's friends, pending your trial, imitate your own unwise procedure, by an exposition of your *motives and conduct*, in attempting a reformation of abuses, whether the sphere of your activity lay in Trinidad or Great Britain. Remember the great Christian maxim of "doing unto others as you would that others should do unto you." You tell us that you understand the laws of England; then, Sir, you must be fully aware, that even were every sentence of your work an indisputable truth, it would still be a most indecent libel. It may not be irrelevant, perhaps, to refresh your memory with a few authorities. "All libels are made against private men, or magistrates, and *public persons*; and those against magistrates deserve the greatest punishment; if a libel be made against a private man, it may excite the person libelled, or his friends, to revenge and break the peace; and if against a magistrate, it is not only a breach of the peace, but a scandal to government, and *stirs up sedition*." 5 Rep. 121.

It is immaterial, on a criminal prosecution, with respect to the essence of a libel, whether the matter of it be true or false, because it equally tends to a breach of the peace; and the provocation, not the falsity, is the thing to be punished criminally. Blackstone's Commentaries, iv. cap. 11. p. 150.

It seems to be clearly agreed, that, in an indictment or criminal prosecution for a libel, the party cannot justify that the contents thereof are true; since the greater *appearance* there is of truth in any malicious invective, so much the more provoking it is: for, as Lord Coke observes, in a settled state of government, the party grieved ought to complain for every injury done him, in the ordinary course of law, and not by any means to revenge himself by the odious course of libelling or otherwise, Bac. Abr. tit. lib. It was, Sir, a due consideration of the reason upon which the law of libel is founded, that induced me to animadvert with just severity on your "Travels," and which shall always influence me, whenever I may again have to perform the painful duty of reviewing a most *scandalous and indecent libel*.

I now take the permission of making a brief extract from your Vindication, and shall offer to it that reply which I hope will be "triumphant." "It has been vainly and constantly urged by these delinquents, as a plea for those wanton severities I have recorded, that the colony was a 'prey to disloyalty and insubordination.' The proof of all this rest *(rests I presume)* wholly on mere probable assertions. It is a well known fact, and I can prove it by the concurrent testimony of many respectable gentlemen from Trinidad, who are now in London, that the colony was not in any one instance, since it was conquered in 1797, a prey, either to disloyalty or insubordination, not even among the soldiers and negroes; and therefore, your critic assertions is *(are)* as infamously false as the whole is unfounded. I now call upon, and dare him to come forward (not like a cowardly assassin) and prove in an open and manly manner to the people of England, what he so very malignantly alleges against the dutiful and loyal inhabitants, soldiary (soldiery) and oppressed negroes of Trinidad." I am very sorry, Sir, that it is within my power to comply with your requisition, and to furnish you with a melancholy proof confirming those assertions, the truth of which you still deny. But you were left without

an alternative. The patriotic virtues of the soldiery and negroes of Trinidad, once shaken, away goes the whole of your grand superstructure! The disloyalty of a British colony rescues the *poor Reviewer* from the serious charge of deliberate falsehood. The letters which I now subjoin are extracted from the "Morning Chronicle" of the 14th of February, and they furnish ample evidence of the blessed progress of your darling code of the "Rights of Man," and of the industry with which the *loyal inhabitants of Trinidad* have diffused its principles.

"A most formidable conspiracy among the negroes in Trinidad has lately been happily discovered and prevented. A letter from that Island, of December 18, gives the following particulars:

"A plot to extend the scenes of St. Domingo has been providentially discovered, and martial law was proclaimed again on the 14th inst. It appears that, under the pretence of forming bamboulas, different regiments of slaves had been secretly organized; kings, generals, staff-officers, judges, &c. were appointed; the most horrid oaths taken; and Christmas eve was fixed for the execution of the plan. One of their meetings was to have been held in Carenage Bay, in a place which the negroes had secretly cleared. They would have sallied forth at midnight, passed La Chancellerie, Rochards, and Odiberts, set fire to all the plantations in that neighbourhood, and exterminated all the whites. While this was doing in that quarter, the town was to have been fired, and the same assassinations have been committed. The like scenes were to have been perpetrated at St. Joseph's, and in every other part of the Island at the same hour. Thank God, their Black Majesties, with their Officers and Nobility, are arrested, and the criminals are to be tried before the Governor and Council, and executed under their sentence. The trials commence tomorrow. We are all on the alert, and sleep with windows barricadoed, pistols loaded, and horses saddled. Guards are posted round the town, and great vigilance ordered."

"We have been favoured with still later particulars of the insurrection in Trinidad, in a letter from a gentleman high in office there, to his friend here, dated December 19, of which the following is an extract:

"We had nearly experienced a rebellion of the negroes here, and a general massacre of the whites; which, had it taken place, would have involved all the Windward Islands in general devastation. The explosion of such a volcano here, as well as St. Domingo, would have completely overwhelmed not only the British, but all the other Colonies. We have arrested several free negroes from St. Domingo, who were banished by the vigorous and discerning mind of Colonel Picton, but who were suffered to return by Colonel Fullarton.

"One of the kings or emperors, a negro slave of Shand's estate, has this day been executed in the square in town. To-morrow six others of the royal dynasty take their leave of this world; and the severest scrutiny is making into the views and objects of these nefarious conspirators. Colonel John Gloster discovered the plot, in the valley where he is Commandant, and made immediate communication of it to the Governor, who sent a strong detachment of regulars in the dead of night, and took all the conspirators into custody. Their uniforms and standards were found concealed. The Council has had a permanent sitting of eight days. Mr. Begorrat has singularly distinguished himself by his great activity, labour, and talents; and

and the unwearied solicitude and precautions of our excellent Governor, General Heslop, are above all praise. The projects of these scoundrels were to get possession of all the white men, and grind them in Mr. Shand's new windmill, and they were to cast lots for the white ladies: not a child was to have escaped their fury. The plans of these monsters have fortunately been completely frustrated, and I now apprehend no injurious consequence."

The crimes of modern France, which we supposed to stand alone in the foul catalogue of human depravity, have furnished no feature of sanguinary ferocity more daring and wicked than what these monsters were about to perpetrate. But these wretches are only the misguided instruments of "enterprizing and needy men," of those "itinerant politicians," who having disclaimed consanguinity with *any country* or kind, roam to and fro, through the world, blasting the best consolations of humanity, and filling with trouble and blood *every country* which gives them an asylum.

Can you now, Sir, any longer strive against the strong torrent of truth, and persist in maintaining the uniform, unbroken loyalty of the inhabitants of Trinidad.

But these letters, you will tell us, perhaps, are mere fabrications. For the sake of my *species* I wish they were so. The proclamation of the present Governor, Heslop, however, confirms the sad truth. That proclamation appeared in the papers of the day immediately after the publication of those letters which I have just given; and it confirms to the fullest extent the truth of an existing conspiracy in Trinidad, *which had been ripening for years*, and which, by the blessing of God, and efficient measures, has been happily defeated.

The line of conduct which Colonel Picton pursued, in repressing the first movements of rebellion, has thus been wisely adopted by the present Governor. And whatever clamour the voice of ignorance or faction may raise against the strong measures which imperious circumstances have rendered necessary to be adopted in Trinidad, I venture to tell you, Mr. M'Callum, fearlessly and unappalled, and you may repeat the tale to your patron, that to those measures alone, is England indebted for her retention of the colony. And under the present circumstances of the Island, swarming with brigands, and agitated with the noxious principles of abstract liberty, should the present, or any future government which may be established there, relax its energy and decision of character, and sacrifice its real and certain security to a pusillanimous spirit of mistaken lenity, the awful scenes of St. Domingo will be opened to the view of the inhabitants, and the wild rush of daring, murderous ferocity, will soon overwhelm them in a common ruin. Trinidad will be lost to England. The remainder of our Colonies, with such an example before them, and illumined with the same lights, will speedily pursue the same course, and erect themselves into independent black empires. But, Sir! there will be no *white secretaries*, instructed in European learning, retained by their chieftains to assist them in the construction of the meditated new dynasties. The knife will have dispatched these. Thank God, Sir, that you are safe in England!

There are parts of your "Vindication," Mr. M'Callum, to which I am not bound to reply. The three fundamental propositions which I have laid down have alone claimed my attention: these are, a solemn exculpation from the charge of being a "delinquent;" that your book is a libel

of the most indecent nature; and that the inhabitants of Trinidad are not that loyal people, which you would have the good people of England to believe. The bold challenge which is given in your "Vindication" to continue the controversy, I think prudent to decline. Z.

N. B. Since the foregoing reply to Mr. M'Callum's Vindication was received, we have been put in possession of various authentic documents relating to his conduct in the Island of Trinidad. In addition to these also, we have obtained much important information respecting Mr. M'Callum, and his *employer*, or *principal*, call him which he will; and, on this account, we shall resume the subject either in our next Number, or in the Appendix to the present Volume, which will appear on the same day (the 1st of June); and we scruple not to say, that every one of our readers, whose judgment is not totally darkened by the black mists of prejudice, will be fully convinced of the justness of our remarks on his Travels in Trinidad. Nor shall we stop here. We have been challenged to meet our adversaries in the field, and we take up the gauntlet, which, indeed, requires no courage, for more feeble and contemptible adversaries we never had to encounter. We shall attend very closely to the ponderous quartos of the former antagonist of the late Lord Lansdowne; and to every other publication which may appear, respecting the valuable settlement of Trinidad. We shall merely premise here, that but for the firm, judicious, and spirited conduct of the much-injured and calumniated General Picton, to which every honest and honourable man in the Island will bear ample testimony, that settlement had been lost to this country. We have been long accustomed to stem the tide of popular prejudice; and the *vox populi*, or rather the *vox plebis* (which Mr. M'Callum may persuade his worthy employer to translate for him, *if he can*) shall never deter us from discharging a public duty.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

POETICAL PLAGIARISM.

SIR,

I SEND you a few miscellaneous observations. Whether they will be new to the public I know not. If they suit the nature of your publication, you will, perhaps, insert them. D. G——T.

In the first scene of "Love's Labour Lost," the King, Biron, Dumain, and Longaville, are introduced, the King commanding them to subscribe an agreement they had entered into, to study with him for three years, and during that period not to see a woman; to fast one day in every week, to eat only one meal on every other day, and to sleep only three hours in the night. Each lord, after making a speech, subscribes. Dumain's speech is as follows:

"My loving Lord, Dumain is mortify'd;
The grosser manner of this world's delights
He throws upon the gross world's baser slaves.
To love, to wealth, to pomp, I pine and die,
With *all these* living in philosophy."

Dr. Johnson's note upon this passage is, "I know not certainly to what *all these* is to be referred: I suppose he means that he finds *love*, *pomp*,

pomp, and *wealth*, in *philosophy*." This meaning cannot be extracted from the words. *All these* refers to his fellow subscribers, and perhaps to Armado, Costard, and the other followers of the King, who appear to have been tied down to the same regulations. The sense of the passage then is, I, Dumain, do engage that I will "*pine* and *die* to love," &c. *i. e.* will abandon the pursuits of love, &c. as *all these*, viz. the King, Longaville, Biron, &c. have engaged to do. If there be a sanction in the early editions for these instead of these (whether there be or not, I have not examined), then Dumain's profession is merely that he would live the life of *all philosophers*.

Popé's line, in the "Rape of the Lock," is taken almost verbatim from Beaumont and Fletcher's "Loyal Subject."

"And maids, like bottles, call aloud for corks."—POPE.

"Are women now
O th' nature of bottles, to be stopt with corks."—B. & F.

Though Gray professes to have taken his epithet, "*many-twinkling*," in his Ode on the Progress of Poesy, from the "μαρμαρυγὰς" of Homer, yet I cannot help thinking that he had some reminiscence of Thomson's

"*many-twinkling* leaves
Of aspin tall."—SPRING, l. 155.

But to purloin from an ancient is considered as meritorious; whereas borrowing from a modern, is looked upon as no better than petty larceny.

Dr. Johnson does not approve of the expression, "redolent of joy and youth," in Gray's "Ode on a distant prospect of Eton College," and at the same time supposes it taken from Dryden's "honey redolent of spring." I am not inclined to agree with him in his criticism on the expression; and am also disposed to suspect that Gray borrowed it from an author from which the loan was not so liable to be noticed. Pope has dug pearls out of many an obscure dunghill; Milton laid both ancients and moderns under contribution, and Sterne has been lately detected in rummaging treasures which had been long buried. Why then should not Gray have taken his *redolent of joy and youth* from "Memoirs of Europe towards the close of the 8th Century (written, I believe, by Mrs. Manley); London, printed for John Morphew, 1716:" where we find, vol. ii. p. 67, the following expression: "the lovely Endymion, *redolent of youth*." It may be alleged against this, that Gray, who neither in his prose or verse, as far as I recollect, seems to pay much, if any attention, to the sexual passion, was not likely to peruse a book of the kind, for Mrs. M.'s delineations are considerably above *temperate*; yet when we find him clearly borrowing, in his "Long Story," from one of Prior's gayest tales, "The Dove," this objection can have little force. That he did so, will be apparent, after a perusal of the following stanzas:

"THE DOVE.

"With one great peal they rap the door,
Like footmen on a visiting day—
Folks at her house at such an hour!
Lord! what will all the neighbours say!

"Her keys he takes, her door unlocks,
Thro' wardrobe, and thro' closet bounces,
Peeps into every chest and box,
Turns all her furbelows and flounces.

I marvel much, she, smiling, said,
Your poultry cannot yet be found.
Lies he in yonder slipper dead,
Or, may be, in the tea-pot drown'd."

"LONG STORY.

"The heroines undertook the task,
Thro' lanes unknown, o'er stiles they ventur'd;
Rap'd at the door, nor stay'd to ask,
But bounce into the parlour enter'd.

"Each hole and cupboard they explore,
Each creek and cranny of his chamber,
Run hurry-scurry round the floor,
And o'er the bed and tester clamber.

"Into the drawers and china pry,
Papers and books, a huge embroglio!
Under a tea-cup he might lie,
Or creas'd, like dog's ears, in a folio."

But, without dwelling on these particular coincidences, I will venture to say, that the *seminal* idea (as Johnson says on another occasion) of the Long Story, was suggested by Prior's tale, and that it will be obvious to every one who compares them.

I remember when Goldsmith's "Deserted Village" first appeared, that the critics highly praised the following simile, not only for the beauty of the imagery, but for the *originality* of the thought:

"As some tall cliff that lifts its awful form,
Swells from the vale, and midway meets the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head."

I agree that the simile is beautiful; as to its *originality*, the public will determine, after reading the extracts I send you.

"And now, behold majestic Atlas rise,
And bend beneath the burden of the skies;
His tow'ring brows aloft no tempest know,
While lightning flies, and thunders roll below."—GARTH.

"As Alpine hills, which o'er the clouds arise,
And rear their heads amidst contiguous skies,
Enjoy serene, uninterrupted day,
And floating tempests all beneath survey."—BLACKMORE.

"Our loves, like mountains hid above the clouds,
Tho' winds and tempests beat their aged feet,
Their peaceful heads nor storms, nor thunder know,
But scorn the threat'ning rack that rolls below."—DRYDEN.

Not only his own countrymen have been beforehand with him, in the enjoyment

enjoyment of this *Fiançée du Roi de Garbe*, the French have likewise forestalled him.

" Tel qu'un rocher, dont la tête
Egale le mont Athos,
Voit à ses pieds la tempête
Troubler le calme des flots :
La mer autour bruit et gronde :
Malgré ses émotions,
Sur son front élevé regne une paix profonde
Que tant d'agitations,
Et que les fureurs de l'onde
Respectent, a l'egal du nid des Alcions."—CHAULIEU.

Whether Goldsmith took this literary prostitute to his arms, thinking her a virgin, as the King of Garbe did his bride, or whether she had charms for him, though he knew that she had passed through many hands, is a bone which I leave to the critics: much snarling has heretofore been produced about a bone equally bare.

Leaving the *originality* of this beautiful simile out of the question, there is one serious objection to it: the author asserts what is not true, viz. the *eternity* of sunshine round the tops of mountains. Now, every one knows that the summits of mountains are fully as often exposed to tempest, and darkened by clouds, as they are rendered splendid by the rays of the sun. It appears to me, that Goldsmith's precursors have not so decidedly asserted this *eternity* of sunshine, but have left their readers to suppose that they speak of the mountain not in a *permanent*, but in a *temporary* state.——D. G.

SUMMARY OF POLITICS.

THE political views of the Continental Powers begin to unfold themselves, and, if we were disposed to take any credit to ourselves for sagacity and foresight, in having, from the plainest premises, deduced the most obvious conclusions; in having foretold what appeared so very clear to us, that nothing, as we thought, but the most obstinate blindness, could fail to perceive it; we should congratulate ourselves on the verification of our predictions respecting the conduct of his Prussian Majesty. But, strange as it may appear to some of the political writers of the day, it is, nevertheless, certain, that we should have derived infinitely greater satisfaction from the falsification of our statements, than from the establishment of their validity; with heart-felt pleasure we should have acknowledged our own error, and have hailed, with unfeigned joy, that return to the paths of justice and of honour, which, while it proved the fallacy of our arguments, would have tended to restore the independence and prosperity of Europe. But one short month has elapsed since we asserted, when speaking of the temporising policy of the insidious Cabinet of Berlin, " She (Prussia) must take her choice between a direct offensive and defensive alliance with France, and a cordial and vigorous system of amity and co-operation with Russia. Half-measures, and a wavering policy, will no longer avail her; the time is near at hand, when she must draw the

the sword either for or against France." Already has that time arrived! For Prussia, by shutting her ports against our ships, has virtually declared war against us, and proclaimed to the world, that she is prepared to support the cause of France against all her enemies. Be it so. The folly of this weak, infatuated, unprincipled Monarch, has reached its height; he has pronounced his own sentence; has deserted the best and most generous of friends; and has taken a serpent to his bosom, that will sting him to the heart. Protracted though his fall may be, for a few years, it is nevertheless certain; and he will have the mortification to know, that he will fall unlamented by his own subjects, and unpitied by Europe. Had he listened, indeed, to the voice of his subjects, he would have observed a conduct more consistent with honour, and more worthy of his name. His troops (eager for the field) would have been employed in the punishment of oppression, and not in the persecution of innocence; in *resisting* lawless aggression, and not in *committing* it. As it is, he has dishonoured himself, his family, and his people. Listening to the treacherous advice of those Jacobins in his council, whose tongues are guided by the gold of France, and deaf to the remonstrances of loyalty and patriotism; yielding to the unnatural thirst for accumulation, and to the pusillanimous desire of ease; he has exhibited himself a spectacle for the finger of scorn to point at; an object of contempt to courage, of indignation to honesty. In a word, he has become the worthy associate of Napoleon Buonaparte, his companion in fraud; his accomplice in plunder; the supporter of his iniquity; the guarantee of his character, and the partner of his crimes. In a proclamation, such as never issued from any other Cabinet than the regicidal Cabinet of St. Cloud, he has dared to insult Europe, by representing the seizure of Hanover by the Corsican Usurper, in time of profound peace (between Hanover and France), as a common occurrence of war, and its cession to him as a legitimate transaction founded on the *right of conquest*. In the first place, we would ask this Royal Commentator on the law of nations, whose wisdom and honour are much on a level, on what authority he supports the novel proposition, that one Power having taken a country from another, during a war, has a right to dispose of it before the termination of such war; that is, before its cession has received the sanction of its lawful proprietor? We here state the question in the most favourable (though palpably false) point of view for himself; on the admission that the two Powers were at war, and that the country in question was a legitimate conquest; and we defy him, or his wretched tool, *Haugwitz*, to produce, from the conduct of any regular Power (revolutionary France, of course, is not included in this description), any authority for his assertion, or any sanction for his conduct. Besides, this curious proclamation of his gives the lie direct to his former manifesto, on his first occupation of Hanover, in which he gave the world to understand that his possession of the country was merely provisional, and that he was to hold it only till its fate should be ultimately decided at a general peace. Such a contempt of character in a *lawful* Sovereign, was never before displayed. Profligacy like this may be equalled, but cannot be surpassed. In our sentiments on this subject, we feel convinced, much the greater part of the Prussian nation will concur with us. But this short-sighted monarch will not be suffered to enjoy, in quiet, the fruits of his depredation; watched by Sweden on one side, and

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by Russia on the other, his steps are traced with a jealous eye; and ere long, he will probably be forced to yield to the superior power of Russia, or to invite the destructive aid of his new *Imperial* Ally. On all sides danger awaits him. He is, at length, brought by his baseness into a situation of such difficulty, that he can neither advance nor retreat, without a prospect of ruin.

Russia, whose policy is at once honourable and decisive, has wisely anticipated the Corsican Usurper; and while *he* has been intent on completing the revolution of Germany, and in parcelling out his spoils among his greedy favourites, *she* has seized upon that important pass, which, in the possession of the French, would have secured them an easy passage from Venetian Dalmatia into the adjacent territory of the Porte; and would, consequently, have facilitated the accomplishment of the Usurper's views on European Turkey. This pass, it will be remembered, was ceded to France by Austria, at the peace of Presburgh, and was to have been given up at a specific period; this period, however, had elapsed some time; the right of retention on the part of Austria had of course ceased; and the pass was fairly to be considered as belonging to the French. The Russians, therefore, were fully justified in their attack upon it; and the Austrians were certainly not bound by the law of nations to defend it. This event has given rise to some strong remonstrances from the Usurper to Austria, and has supplied him with a pretext (which, however, he would easily have found without it) to retain possession of the strong fortress of Brannau, which commands the passage of the Inn, and opens the way to Vienna. Should his violent and vindictive temper lead him to renew hostilities against Austria, he will find it a more difficult task than it proved last year, to corrupt her councils, and to subdue her arms. In the cabinet and in the field he will fortunately have to encounter the commanding genius of the Archduke Charles, whose incorruptible heart, and intrepid spirit, backed as he is, by a loyal and well-disciplined army, supported too by the Hungarian *mass*, will throw such obstacles in the way of his approach, as he will not very easily remove. On the other side, Russia will probably avail herself of her recent conquests, to pour an army, through Dalmatia, into Italy, while another force, of Russians and Britons, may be landed in Calabria, so as to afford sufficient employment to the Usurper, in maintaining his *princely* brother, who but a few years since was clerk to a low attorney in Corsica, without resources, and without hopes, on the throne of Naples. The base and cowardly insults publicly offered by the low-born Corsican to the lawful Queen of Naples; offered, too, wantonly, without the smallest necessity, or even the smallest political *pretext*, and merely to gratify a malevolent and vindictive heart, cannot but have produced a *proper* effect on *some*, at least, of the members of her illustrious House. That effect, we venture to predict, should the tyrant of Europe again seek to satiate his brutal rage on Austria, will be severely felt by his troops. If the Archduke have really instilled any portion of his own gallant spirit into the bosom of the Emperor, if to *him* be left the whole conduct of the war, in council and in action, we have little doubt of the issue. The Hungarians are as brave, hardy, and loyal a nation as any Europe can boast; they are enthusiastically attached to their prince and to their country; and they cordially hate the French, as the pests and disturbers of the human race. What, therefore, may not be expected

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from the exertions of such a people, under the guidance of great military skill, and of the most determined courage, such as the Archduke Charles has displayed on numerous occasions. Though Austria be greatly weakened, by the degrading conditions of the Peace of Presburgh, she still possesses great internal resources, which, added to the advantages of her local situation, render her formidable as an enemy to France, whether acting on the *defensive* or the *offensive*. Nothing but the *will*, the *spirit*, is requisite to animate her councils, and to invigorate her efforts; if *that* be present, she may yet bid defiance to her foes; she is secure; but without *that*, were her resources multiplied a hundred-fold, they would only serve to magnify the triumph of her enemies; her destruction would be certain. The inevitable result of another war with France will be, either the recovery of her lost territories, or her total annihilation as an independent Power. When we speak with a degree of confidence of her success, in a fresh conflict with France, we must always be understood to speak with a reference to the powerful co-operation of Russia, whose military force greatly exceeds that of France and her satellites (Prussia only excepted). Without such aid, indeed, it would be madness to enter into such a conflict; for, though a nation of loyal and determined men may achieve wonders in defence of their laws, their liberties, and their native soil, with all its invaluable appendages; the Austrians would, in this case, be exposed to such a risk of destruction as it would be folly to incur, unless they were reduced to the dreadful alternative, of *slavery* or *conquest*. Will they be reduced to this alternative? That is a question on which it would be presumptuous to offer any thing like a decisive opinion. Judging, however, from present appearances, and from past events, we incline to think that such will be their fate. Buonaparte inherits the inveterate hatred which the vain and ambitious people of France, and their worst rulers, so long entertained and cherished against the House of Austria.—This hatred has been considerably increased by the conduct of Austria since the French Revolution. She, for a long time, displayed great energy in her resistance of the usurper's daring schemes of aggrandizement, and even wounded his personal pride, by hesitating to acknowledge the title which he had assumed. These considerations are, of themselves, most powerful motives in the mind of a tyrant, who regards all opposition as insult, and with whom resentment and destruction are nearly synonimous terms. His revenge would have been amply gratified, during the last disastrous campaign, if he had not been aware of the peril of his own situation, with fresh armies of Russians advancing to meet him in front, the Archduke Charles, with a very large force, in his rear, and the Archduke Ferdinand hanging on his flanks, while he was by no means sure of the part which Prussia intended to act. The Peace of Presburgh, humiliating as it was to Austria, was by no means sufficiently so to satisfy either the malice, or the ambition of her implacable foe. The Corsican Usurper considered it as merely one step gained on the way to that total destruction which he had long meditated in secret. It pleased him *only* as it tended to facilitate the accomplishment of his ultimate views. In every other respect it displeased him. Having at length succeeded in fixing the wavering policy of Prussia, through the medium of his trusty friend Count Haugwitz; having disposed, *en maitre*, of all such territories in the German Empire as, in the hands of their lawful possessors, he regarded as obstructions to his plan; and having bestowed them on his minions and dependents,

pendents, on whose constant assistance he knew he could rely, because, as to *him* they were indebted for an elevation, to which neither their birth, situation, nor pretensions of any kind, entitled them; so to *him*, and *him alone*, could they look for support, if menaced with attacks from abroad, or dissentions at home; and having also secured every pass which could either bar the entrance into his own extended territory, or afford him a passage into those countries which he had it in contemplation to attack; having taken all these preliminary measures, there is good reason to believe that he will speedily attempt to carry his gigantic designs into effect. Of the full extent of these designs we have very little doubt; though the time for *completing* the execution of them must depend upon circumstances, which, with all his extraordinary fortune, he cannot possibly controul. That he entertains the vast project of uniting all Europe (excepting Russia) and forming of it two nominal Empires, but *one* virtually, subject to his own dominion, we are fully persuaded. Nor is there a prospect, we are sorry to say, of frustrating this plan, all gigantic and destructive as it is, without the fullest co-operation, between this Country and Russia, and without exertions, in some degree commensurate with the object of contention. If we could, by insidious negotiation, and partial concession, be led to give up as desperate the affairs of the Continent, Russia might probably retire from the field in disgust, and the whole force of France would then be turned against Austria, who, unable to oppose an effectual resistance, might fall in the unequal conflict; while Prussia, who had stood trembling by during the performance of the first acts of this bloody tragedy, would soon meet the fate which she so richly merits, and furnish, with her own ruin, the dreadful catastrophe.—This done, the smaller States must submit of course, and European Turkey would fall an easy prey to the ruthless conqueror. We are not much addicted to speculations on the misfortunes and the misery of mankind; we are not apt to anticipate events which we cannot contemplate without disgust and horror; nor can we accuse ourselves of encouraging, in ourselves, or of exciting in others, the gloom of despondency, or the language of despair. But, strange in conception, and impossible in execution, as the scheme which we have described may appear to many, let them but look back upon the occurrences of the last fourteen years; nay, upon the transactions of the last campaign alone, and then say, whether these were not almost as far removed from the scale of probability, as it stood at that time, as the establishment of a general usurpation is now. The preparatory means already adopted by the tyrant, in surrounding himself by a number of petty monarchies, and tributary states, absolutely dependent on his will for existence, are certainly the best that human craftiness could devise for the purpose. They are the same means which were pointed out by the first revolutionists, who, it must be confessed, were adepts in the science of subversion, for the establishment of an universal republic. Of these masters in iniquity, Buonaparte, original in nothing but the *audacity* and *extent* of his crimes, is the humble, but zealous, imitator; he has profited by the lessons of his masters; he has laid the revolutionary train with consummate skill, and the grand explosion is near at hand.

It remains to be seen, whether the British Ministers will employ the resources which they have at their command, for averting the threatening storm; whether, acting on a grand and magnanimous system of policy, they

they will consider the interests of the Continent as intimately blended with our own; and whether they will manfully hoist that standard, round which the destined victims of Gallic ambition may still rally with a fair prospect of success. The firmest dependence may be placed on Russia and on Sweden; the former of whom, most fortunately, possesses a happy combination of spirit and of means; the latter abounds in spirit, but is deficient in means; that deficiency, however, it is in our power to supply. Complete masters of the Mediterranean Sea, we can annoy the enemy in his most vulnerable quarter, and effectually second the operations of our Allies. That this wise and vigorous system of policy will be pursued by our Cabinet, we should be warranted in believing, by their quick and becoming resentment of the dishonest conduct of Prussia; who, ere the lapse of three months, will receive, in the destruction of her commerce, the merited reward of her baseness and treachery. Rumours, indeed, are afloat, of existing differences in the Cabinet on the subject of peace with France; but we incline to consider these rumours, rather as arising out of the probability of such differences, deduced from the former avowed sentiments of the present Ministers on that subject, than as resting on any solid foundation; and, as the only public act which they have performed, in relation to foreign powers, is such as entitles them to unqualified praise, it would be highly unjust, on no better authority than common report, to believe any of them capable of sacrificing the best interests of their country, and the safety of Europe, to the attainment of a short-lived popularity, by the conclusion of a precarious, premature, and inglorious peace.

Mr. Windham has, at length, brought forward his long-promised plan; but in its present crude and unfinished state, it would be absurd to discuss its merits, or to comment on it, any further than to point out one *radical* objection which strikes us, to that part of it which relates to engagements for limited service. Were it to remain, as it now is, it would be possible that, in the midst of a difficult, and even of a disastrous war, we might be placed in a situation to lose the service of most of our veteran troops, whose limited periods of service would expire during the existence of such a war. It is sufficient to notice this defect, to make the enormity of it fully felt. It may, however, be easily removed, by the introduction of a proviso, that, if any man's time of service shall expire during war, he shall be compelled to serve until six months after the conclusion of peace.

The Budget, which was opened with considerable ability, and with the greatest perspicuity, by Lord Henry Petty, is highly complimentary to the late Administration; a rigid adherence to whose plan of finance constitutes its chief resource, and its principal merit. Still, however, the same objection which we formerly stated to the original Income Tax, from its unequal pressure on persons of different fortunes, subsists in full force. Indeed, by the alteration made during the Administration of Mr. Addington, the objection has received great additional weight. That Minister repealed the *Income Tax*, and substituted a *Property Tax* in its place, which was continued by his successor in office, and is now increased to *ten per cent.* He did more than this; for he made that *property*, which no one ever considered as *property* before; we mean the *rent* paid for land. That rent paid is property, to all intents and purposes, *quoad* the *landlord*,

lord, we cannot be supposed to deny; but how it can be regarded as the *property* of the tenant, we have not the sagacity to discover. According to this novel discovery, if a man has an *income* of 500l. a year, he is taxed for *property* to the amount of 600l. if he hires land for 100l. a year. He first pays 50l. the ten per cent. on his own income, and then *ten pounds* more, as a tax upon the rent which he pays for his land. That *profit* upon land is a fair object of taxation, is most certain; but that *loss* is equally so, who is bold enough to contend? and yet, if a tenant loses by bad crops, mismanagement, or any other cause, he is not excused from the payment of his ten per cent. any more than the man who has gained considerably by his land. In the *Income* Tax this absurdity was judiciously avoided. At present, if a man of 500l. a year hires land for 100l. and a house for 40l. he pays 65l. a year to the property tax, which is exactly 13 per cent. on his whole income; and the arbitrary mode of *assessment* adopted by the act to which we allude, has rendered it infinitely more burdensome still. All houses, which paid from 25 to 30l. per annum rent, have thus been raised, with the most shameful contempt of discrimination, to 40l. or upwards, in order to bring them within the scope of the increased duty of twelve and a half per cent. An amphibious race of beings, ycleped *surveyors*, most of them bred in London, and whose excursions have seldom extended beyond the bills of mortality, have, in numerous parishes, been called out at a vast expence, to place *a new value* on farms, of the value of which they are totally ignorant, and which they have generally estimated on the most erroneous principles, not unlike that on which they value land for building (at so much per foot) in the vicinity of the metropolis. We mention these abuses, for such we consider them, in the full persuasion that the Chancellor of the Exchequer will cause them to be investigated, and, if possible, remedied. The uncommon exigencies of the times unquestionably require the imposition of very heavy taxes; and when we consider the magnitude of the stake for which we are contending, we cannot regard any sacrifice as too great. All that can be expected from Ministers is, that they will make the necessary burdens bear as equally as possible on every class of the community (which cannot be done by exacting an *equal* proportion of every man's annual revenue); and cause them to be collected in a manner the least vexatious to the contributors.—While we are on this subject, however, we cannot but express our surprize that this extension of the Property Tax should have incurred the approbation of Mr. Fox; who, if our memory fail us not, so lately objected to the *principle* of it, and strenuously contended for the necessity of imposing taxes on *articles of consumption*, for reasons which he detailed at length.—Indeed, from the impression made on our minds, by his arguments on the subject, we fully expected that the chief taxes would have been laid on malt, beer, soap, candles, tea, and wine.

We have said that the exaction of an *equal* proportion of every man's income is not a means of making every man bear an equal proportion of the burdens; making his *ability* the rate of contribution. When we paid an *Income* Tax, we very well understood, that a deduction of ten per cent. was to be made from our annual receipts, from whatever source they proceeded;—but when *property* was substituted for *income*, as the object of taxation, we very naturally expected that some fair criterion for fixing the

the amount of property, would be adopted. Thus, *A.* receiving a net 500l. a-year, from a landed estate, when such estates are worth 30 years' purchase, will have a *property of* 15,000l.; while *B.* who receives a similar income, proceeding from an annuity for life, which is only worth *six* years' purchase, has a *property* but of 3,000l. Yet strange to say, under this *Property* Act, both these individuals pay the same tax of 50l. a-year!—Hence it is evident that the act is a strange medley;—being in many respects a tax upon income, though professing not to be so; and in no respect that we are aware of, a tax upon *property*, justly so called, which it professes to be in all. In many instances, indeed, it is a tax upon *rent*. And, if it be intended, which we do not yet know, to increase in the same proportion in respect of land, as of other objects, land worth three pounds an acre will pay no less than *ten and six-pence* an acre to this tax;—the necessary consequence of which is too obvious to require a comment.—To facilitate appeals for surcharges—particularly where persons entitled to exemption by the law are reduced to the necessity of appealing, another innovation, introduced by Mr. Addington, on Mr. Pitt's original plan—is to advance one step in the reformation of abuses, in the mode of assessment and of collection; but the proposed mode of submitting tradesmen's accounts to the examination of Magistrates, is, we are persuaded, utterly impracticable. All the Country Magistrates would, we fear, have their names struck out of the commission, sooner than take upon them a burdensome duty, so foreign from the original purpose of their institution. Persons should be appointed, with a salary, to hear appeals, and should attend at different places, on different days, in order to afford all possible facility to the appellants.

These suggestions, part of many which occur to us on the subject, are not offered with the view of setting up the dangerous position, that *partial* inequalities, and *particular* evils, are to be admitted as sufficient grounds for the repeal of a tax, the *principle* of which is good;—but merely in the hope of inducing such a re-consideration of the measure, as may render it at once *consistent* and *productive*.—In order to counteract, in some degree, the effect of the additional impost on sugar, which, small as it is, will, we fear, fall heavy on the West India Planters, we strongly recommend to the Minister to impose an additional duty on brandy, and to promote, by every means, the consumption of *rum* in its stead. Indeed the total prohibition of *brandy* would, in our opinion, be a measure of wise policy, and of justice also.—As it is, by the consumption of brandy, we supply our enemies with a portion of their means for carrying on the war against us; and indeed it is a fact, not generally known, that the tribute exacted by France from Portugal, as the price of her admitted neutrality, is actually paid by *this country*;—the Portuguese having, to meet such additional expence, imposed a duty of a *moidore* upon every pipe of port-wine exported!—We must not, however, indulge in the reflections to which this consideration gives birth.

April 22, 1806.

CORRESPONDENCE.

All the Communications of Correspondents, which do not appear in the present Number, will be inserted in the Appendix to our XXIIId. Volume, which will be published on the 1st of June.

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APPENDIX

TO VOLUME XXIII.

Virgile a Jacques Delille, ou Dialogue des Morts, sur la Traduction des six premiers Livres de l'Eneide. Par N. Quenneville, Membre de plusieurs Sociétés Litéraires, et Professeur de Langue Grecque. 8vo. Pp. 260. Paris, chez Lami, fils. 1805.

Virgil to James Delille, &c.

WE venture to say, that the honour of this epistle from Elysium, though from Virgil himself, will be more than counterbalanced to Mr. Delille by the disagreeable nature of its contents. It is, in fact, a minute, and for the most part, a severe criticism of the first six books of the Abbé's translation of the Æneid.

Mr. Quenneville has chosen to give his critique in the form of a dialogue in the shades. Poets of all countries, and all ages, are the interlocutors, who are not sparing of their animadversions on this French translation. As Mr. Quenneville had adopted this form, we suppose, with a view of giving more interest and vivacity to his publication, it was incumbent on him to have made his *dramatis personæ* speak in character. In this he has totally failed; indeed, he seems not to have attempted it. Aristophanes and Euripides, Plautus and Eschylus, Milton and Moliere; in short, all the critical puppets have a sameness of expression, which disappoints the reader, who expected something very different, and which tires by its monotony.

Before these Elysian Reviewers enter upon the consideration of Mr. Delille's merits and demerits, Dryden and Pope are brought forward, each to defend the author he had translated. In their harangues is collected much of what has been written on the characteristic excellencies and defects of Homer (for even Homer has his defects) and Virgil. These speeches may be read with profit by those who have not hitherto paid much attention to the subject; but we must refer our readers to the work, as they are too long for insertion in our Review. Previous, too, to the commencement of the main object in view, Boileau gives the following reflections on the duties of a translator, which the gentlemen who *do* books into English from all languages, may attend to with much advantage.

" BOILEAU.

" Before I communicate to the assembly my notes and remarks on the first book, I wish it to attend to some reflections on the duties of a translator.

lator. They will, perhaps, assist the members in forming a judgment on some passages. To me, at least, they have been useful, as, guided by their light, I think that I have discovered some defects, which I am going to submit to the decision of the assembly.

" A translator, in my opinion, is a person who renounces *self*, and becomes another man; who ought to assume, as far as possible, the tone, the language, the style, the sentiments, the affections, in short, the character of the author he translates. The soul of the one must pass into the body of the other: the man who spoke Latin in Rome under Augustus, must come and speak French at Paris; always preserving the same heart, the same mind, the same sentiments, the same feelings, and the same perceptions. I doubt if, without this, it be possible to produce a good translation. The thoughts of the original may indeed be given; but if the pencil of the author does not pass into the hands of the translator, if that pencil is not dipt in the same colours, if the light and shade are not managed and blended as in the original, if the carnation is not the same, the translator will be nothing more than a bad painter, who gives the production of his own imagination, instead of the picture which he purposed to copy, and who, probably, has spread the shades of death over figures glowing with life and health." (Pp. 40, 41).

Founded on these principles, the shadowy critics pronounce on the merits and demerits of Delille's translation. The Canon is much too rigid. The Abbé's prettynesses, amplifications, and Gallic varnish, cannot stand before it; and the greybeards find themselves compelled to treat him with unsparing severity. As much of the criticism dwells upon *idiomatic* expressions, the *import* and *propriety* of certain words upon certain occasions, we must decline entering on this part of Mr. Quenneville's dissection; not conceiving ourselves to be proper umpires in these merely Gallic matters: though Voltaire, and others of much inferior note, at least as unfurnished for the discussion of such matters as we are, have intrepidly ventured to decide on English idiom, and the import and force of English words and phraseology. Taught by their unsuccessful attempts, we will not follow their example. We shall endeavour, by a few quotations, to enable our readers to judge of the justice or injustice of Mr. Quenneville's criticisms, when idiom, and the genius of the French language, are out of the question: when these are in dispute, we must leave the Abbé and his critic to settle the business themselves: " *non nostrum tantas componere lites.*"

Mr. Quenneville, in order to ascertain the validity of his critical remarks, first of all gives the original, then a literal translation, to enable those to judge who are not acquainted with the Latin, and subjoins the Abbé's translation. Though this will take up more room than we can well spare, no other method occurs to us of giving to the reader an idea of the publication.

We, first of all, select a passage from Æneas's narration of the destruction of Troy:

" Verittur

" Vertitur interea coelum, & ruit oceano nox,
Involvens umbrâ magnâ terramque, polumque,
Myrmidonumque dolos ——."

" In the mean while the sun sets, night *precipitates* itself *from* the bosom of the ocean, and envelopes in its shade heaven and earth, and the Grecian stratagem."

" Et cependant le ciel, dans son immense tour,
A ramené la nuit, triomphante du jour,
Déja du haut des cieux, jettant ses crepes sombres,
Avec ses noirs habits, et ses muettes ombres.
Sur le vaste ocean elle tombe, et ses mains
D'un grand voile ont couvert les travaux des humains,
Et la terre, et le ciel, et les Grecs, et leur trame."

" ARISTOPHANES.

" Mr. Delille says, in a note on the 1st book, 'It may, perhaps, be useful to explain here what it is which involves indifferent poets in prolixity and obscurity. It arises from their incapacity of discovering at once the lively image, the strong expression, the proper idea; and feeling the insufficiency of each single feature, they heap up words and phrases, and endeavour to make up for weakness by abundance: the man of genius, on the contrary, seizes at once the fundamental and characteristic feature, and passes on to other objects."

" The justness of this remark is incontrovertible; it is dictated by the most exquisite taste. I say, then, to Mr. Delille, the fundamental, the characteristic feature was before your eyes; it required no pains to discover it. What! at the most interesting moment, at the moment when the attention of the auditors was at its utmost stretch, when they expected, with the utmost impatience, the result of what they had hitherto heard, could any thing be more absurd than to conclude that important day, and the commencement of the night, with such bombast, with a description so silly and ridiculous? *Night triumphing over day—her sombre crape—her silent shades—her black robes—her hands have covered with a large veil.* Heavens! what fustian. Never did the Chapelains, the Scuderys, scrape together, in their cold and insipid productions, a description so execrable, and, above all, so out of place. Never did they merit the appellation of dull writers, of tiresome translators, by a mass of such confused epithets, which bristle round this passage; by such dull and pitiful abundance, which fatigues the reader, in these seven lines, given as a translation of two and a half of the greatest beauty."

We agree with Mr. Quenneville, that Delille has departed widely from the beautiful simplicity of his original in this gaudy amplification: but it appears to us that this *Professeur de Langue Grecque* has himself mis-translated Virgil in this very passage. " *Ruit oceano nox*" certainly does not mean that night precipitates herself *from* the ocean, but *into* the ocean. In no language we know, is the word conveying the idea to *precipitate* applied to *upward* motion; and Virgil

is too correct a writer to have employed *ruit* in the sense attributed to it by Mr. Quenneville.

Our next Extract shall be the speech of Hector's shade, warning Æneas to quit Troy:

" Ille nihil; nec me querentem vana moratur;
Sed graviter gemitus imo de pectore ducens,
Heu! fuge, nate Deâ, teque his, ait, eripe flammis.
Hostis habet muros, ruit alto a culmine Troja.
Sat patriæ Priamoque datum. Si Pergama dextrâ
Defendi possent, etiam hâc defensa fuissent.
Sacra, suosque tibi commendat Troja Penates:
Hos cape fatorum comites; his mœnia quære,
Magna pererrato statues quæ denique ponto."

" He made no reply to my frivolous questions. Son of Venus, said he sighing deeply, fly, make your escape from the flames: the enemy is within our walls: Troy is crumbling to dust. You have done enough for your country, and for Priam; if a mortal arm could have saved Pergamus, this would have saved it. Troy entrusts to you her gods and holy things; let them partake of your destiny; transport them beyond the seas, where you shall build for them a city."

" Il ne me repond rien. Puis, d'un ton plein d'effroi,
Poussant un long soupir, fuis! dit il, sauve toi!
Sauve toi, fils des Dieux! contre nous tout conspire.
Il fut un Ilion, il fut un grand empire.
Tout espoir est perdu: fuis! tes vaillantes mains
Ont fait assez pour Troie; assez pour nos destins.
Notre règne est fini, notre heure est arrivée,
Si Troie avoit pu l'etre, Hector l'auroit sauvée.
Je combattis Achille et me soumis aux Dieux.
Pars! emmène les tiens de ces funestes lieux;
Du triomphe des Grecs epargne leur l'insulte;
Ilion te remets le depôt de leur culte.
Cherche leur un asyle, et qu' au-dela des mers
Leur nouvelle cité commande à l'univers.

" BOILEAU.

" In the original this speech appears to me a master-piece of energy and precision. Not one epithet, not a single repetition. Each phrase is short, clear, and precise. Every word is expressive; not a syllable can be retrenched, not one can be added. In my opinion, there cannot be a more striking proof of the admirable talents of Virgil, than that facility with which he knows how to speak the language of youth, of old age, of wisdom, of impetuosity, in a word, the language of the moment. Let us see how far Mr. Delille has contrived, like his model, to vary his tone.

" *He makes no reply, then, heaving a long sigh with a tone of terror.* What has *then* to do here? As Hector had made no reply, why *then*, which supposes something previously either done or said? A long sigh is not heaved with a tone, the sigh itself is only a tone. *Terror, plein d'effroi,*

D'effroi, is introduced merely for the sake of rhyme; the Latin speaks not of terror. *Fly! save thyself! save thyself! son of the gods.* Æneas was not a son of the gods; he was only son of Venus by a mortal. Hector does not *thrice* tell him to save himself; he had not time for it: to tell him so *once* was enough; he passes rapidly to the inducement for flight. *Every thing conspires against us.* I believe that it is impossible to give a worse translation of *teque his eripe flammis. Ilion* was, *there* was *a great empire.* Here it would have been difficult for Æneas to understand what Hector meant; but when he hears *hostis habet muros, ruit alto a culmine Troja*, he is at no loss. *All hope is lost*, is useless; and here there should be nothing useless. *Thy brave hands have done enough for our destiny*, is insupportable stuff. *Our reign is at an end, our hour is come*, is only a poor repetition of all that had been said.—*I fought with Achilles, and submitted myself to the gods.* The translator will give us the interpretation of this verse when he comes among us. He will tell us what was the nature of this submission; and, above all, he will inform us why it appears in this place. *Depart, carry thine from this fatal place.* What is meant by *thine, thy* gods, without doubt. But Hector does not advise Æneas to carry off *his* gods: he tells him that Troy entrusts to him *her* gods. *Spare them the insult of the triumphant Greeks.* There is not a word of this in the Latin. *Beyond the seas let their new city command the world.* The language of Hector in the original is not thus enigmatical. One thing is remarkable in this speech of Hector: in the text it consists of only seven lines, and *hostis habet muros* in the second line, makes Æneas perfectly well acquainted with the reason why he is advised to fly. The translation is spun out to twelve, and yet the translator has not been able to inform Æneas why he should betake himself to flight. In general, there appears much negligence in the translation of this passage."

We agree, upon the whole, with Mr. Quenneville. The Abbé has given a diffuse, languid, and incorrect translation. But we think that there is rather a want of candour in some parts of the criticism. The gods of Troy were certainly the gods of Æneas. When the translator, then, says *thy* gods, he sufficiently conveys the sense of the original. Neither can we agree with the critic, that the translator has given Æneas no reason for flight. When he is told, *all hope is lost, our reign is at an end, our hour is come, Ilion was*, sure motives for flight were not wanting. We would likewise observe to Mr. Quenneville, that as he translated into prose, he had not the same difficulties to encounter as surround the poetical translator, and that he should therefore have given the full sense of his original. In this he has failed; *transport them* (the gods of Troy) *beyond the seas, where you shall build a city for them*, is a very inadequate translation of

——————" his mœnia quære,
Magna pererrato statues quæ *denique* ponto."

Here *magna* and *denique*, two essential parts of Virgil's meaning, are totally omitted. Hector informs Æneas that, after *long* perils at sea, he shall, *at last*, build *a great* city, found a powerful state; the

literal translator omits both the *length* of the voyage and the *greatness* of the city.

The lines which immediately follow the apparition of Crëusa to Æneas, shall be our third and last extract.

" Hæc ubi dicta dedit, lacrymantem, et multa volentem
Dicere, deseruit, tenuesque recessit in auras.

" Thus spoke Crëusa: My tears flow. I wish to answer her; but she quits me, and melts into air.

" Elle dit, et soudain s'évanouit dans l'air;
Elle fuit; et malgré mes soupirs, et mes larmes,
D'un entretien si doux elle interrompt les charmes."

" ARISTOPHANES.

" The translator, after having said of Crëusa, *suddenly she vanishes in air*, can he add *she flies?* It appears to me that the first expression is more forcible than the second. The word *conversation* can only have place when two persons speak to each other. Here Crëusa is the only speaker, Æneas merely listens. Why was this *conversation* to be so *delightful, si doux?* Was it not the eternal adieu of a wife to her husband? Ought it then to have had *charms?* M. Delille says, that the Abbé Desfontaines has, as a translator, often used Virgil very ill; it appears to me that he himself has to dread the accusation of having killed him."

However severe, there is ground for this criticism. But when M. Delille is thus accused of travestying his original, Mr. Quenneville should have taken care that he himself entered into the delicate sentiments of Virgil. Now, *I wish to answer her*, does, not, in our opinion, express the *multa volentem dicere* of the text. The latter expresses an eager and tender solicitude to say a thousand of those things which persons so intimately united, and placed in such circumstances, have to say to each other; the former is the frigid expression of a fashionable Parisian husband.

Upon the whole, we think that Mr. Quenneville's divan of literary ghosts has clearly proved that M. Delille has failed in his translation; that Virgil does not speak French with his own native taste and simplicity. Perhaps this was impossible; but it certainly was possible to have succeeded better than the Abbé has done. As he has exhibited him, he is no longer the elegant and majestic Roman, but a Parisian bard. He has stript him of his sober toga, and presented him *superbement galonné, et frisé à merveille.* But we must, at the same time, say that the *professeur de langue Grecque, et membre de plusieurs Sociétés Littéraires*, has often not been more happy in his *literal* translations than the Abbé has been in his *poetical.*

As to the force or import of French words and phrases, in dispute between the Abbé and his critic, as to what is or is not good French, we, at the beginning of this article, declined giving any decision, considering ourselves incompetent judges. We shall, however, here say a few words on the *purist* rage, which, it is true, produced, before

fore the revolution, the correctness of the French language; but, at the same time, that poverty of phraseology which unfits it in a great measure for the higher kinds of poetry.

Had the Greeks not adopted their various dialects in their writings; had they held as *barbarous* what was not, or Attic, or Ionic, or Doric, &c. (having made choice of any one of these as the standard) they never would have possessed that rich, that harmonious and poetical language, which no other language has ever been able to emulate. And, had our writers been fettered by *puristes*, as the French have been, the language of our poets would have been as meagre and unpoetical as theirs—the "words that burn," of Shakespear, Milton, &c. we should never have heard.

The ancients, if we are to be guided by precedent, allowed much latitude of expression, especially to poets. But, precedent out of the question, the expediency of this is pointed out by the nature of things. If writers are tied down to employ certain words, and certain phrases, *only* in a certain way, or if all new words or expressions are absolutely forbidden, it is pronouncing that the language is fixed, that it has reached perfection: whereas language, like all other earthly matters, is capable of improvement, we will not say perfection. The progress of society gives rise to new ideas, and new combinations of ideas, these the pen of genius is ready to express; but if the awful *veto* of an academy be opposed to this, no progress is made: authors are compelled to work with their old materials, which, for the most part, answer the purpose as badly as an apothecary's succedaneum.

We would not, however, be thought to encourage that execrable corruption of language, with which ignorance, and a want of taste and judgment, are perpetually overloading the press; and with which Britain, France, and all Europe, are at present overrun. To this Vandalism both learning and genius should oppose the most active exertions: it is every day advancing in the corruption of language *, and is spreading its infection over the press, the bar, and the senate: in all of these we too often meet at one time, insignificant thoughts conveyed in the words of Pistol, and at others the language of the turf, the gambling table, or St. Giles. But to this should be opposed no other counteractions than that of independent genius and learning; no *established* set of men should have the power to arrogate to themselves the right of prescribing in what words a man should speak or write, or be considered as the father of *barbarisms*.

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* It has not spared even grammar. We meet every day with *hung* for *hanged*, and a long *et cetera* of similar blunders. Even Dr Johnson, carried away by the stream of London vulgarism, employed the verb *lay* for *lie* in the first edition of his Lives of the Poets (this was corrected we believe in the subsequent editions); and Mr. Cumberland, in his own Life, almost uniformly falls into the same mistake.

Before we have done, we will say a word or two on the moral character of Delille. In doing this we do not step out of our path as literary reviewers. Mr. Quenneville, at the conclusion of his publication, has chosen to enter on the subject, and we are in the proper exercise of our office, when we examine whether the person merits the character there bestowed on him.

We are are told, that the Abbé is "grateful that he is the friend of morals and religion, and that he is a sage of unshaken principle, who, in every period of a dreadful revolution, remained invariably the same." (P. 249.) Whatever may become of Mr. Quenneville's critical talents, we have no hesitation in saying, that he is a very indifferent *censor morum*; unless he means this character as what the French term *une persifflage*. The conduct of the Abbé gives the lie direct to the character of the *Professeur de Langue Grecque*. The Abbé is a priest, and had vowed eternal chastity and celibacy. In driveling old age he takes a young wife! The Abbé had said and sung that the revolution had extinguished all religion, and ruined morals in France. He now says, and sings, and swears, that in France all is as it should be; that to return to it is the way to happiness, "*la route du bonheur*," because he is permitted, by the atheistical despot, to worship "St. Hubert, St. Roch," and the "discreet St. Nicolas, who favours the vows of lovers," while plunderers, assassins, and regicides rule that country with a rod of iron! To have done, the Abbé flattered the Count d'Artois. "*Helas*!*" and the Abbé now cringes to, and flatters Buonaparte. "*Hola*!*"

Des Divinités Génératrices, ou du Culte du Phallus chez les Anciens et les Modernes; des Cultes du Dieu de Lampsaque, de Pan, de Venus, &c. Origine, Motifs, Conformités, Varietés, Progrès, Alterations et Abus de ces Cultes chez differens Peuples de la Terre; de leur Continuation chez les Indiens et les Chretiens d'Europe: des Mœurs des Nations et des Tems où ces Cultes ont existé. Par J. A. D. [Dulaure]. Paris. 1805 8vo. Imported by the French Booksellers.

"IT is as easy for a camel to go through the eye of a needle" as for a Frenchman to write pure morality. We would not sully our pages by turning even the title page of this work into English. It is evidently a production of the writer of a work entitled, "*Des Cultes qui ont precedé et amené l'Idolatrie, par J. A. Dulaure*;" and although none of the Parisian booksellers have dared to affix their

* Expressions in an epigram of Boileau, on seeing two of the latter tragedies of Corneille. The first is an expression of *regret*, the last implies that he must stop; that he could descend no lower; that he had sounded "the base string" of *degradation*.

names

names to this volume, yet they have generously sent a considerable number of them to this country. But for this circumstance, such a work should have passed unnoticed to the oblivious repose of many other despicable abominations issuing from the same source. Frenchmen begin to know that Britain will forever be invincible before all the powers of the earth, until that her morals become corrupted, and her sons effeminated; and that she will long be at once the envy and the disgrace of her rival, unless that artful debaucheries and corruptions can be insinuated to circumvent her principles of moral rectitude. All their silly attacks on religion, however, have but contributed to make the writers contemptible; and the present effort against morality will infallibly render them universally odious and detestable throughout the whole Christian world. We do not think it worthy of an analysis, as the author seems only a little, and but very little, acquainted with some Monkish Latin, although he has the temerity to give etymons *à la Française*, from almost all the known languages. M. Dulaure indeed is evidently much more illiterate than Volney or Porney, and as much less ingenious. We mention this, as the title of the work may induce some to expect, at least, much learned and original investigation of the manners and customs of the ancients, and of their domestic economy. There is not a trace of real genius, of deep learning, or of profound knowledge of antiquity; yet the work is not the worst compiled of many modern French publications. It is, however, much more replete with systematic cunning, and every kind of base artifice, than usual; and consists principally of bold assumptions, falsified circumstances, erroneous maxims, superficial and ignorant conclusions, and insinuating assertions, unwarranted by any of the faithful records of human society. The author never ceases to boast of his attachment to decency, and roundly asserts that his expressions are more decent than many found in the Bible; but it is only to mask his laboured defence of the indiscriminate intercourse of the sexes, and to attack those laws of continence which owe their existence to the divine authority of the Christian dispensation, and which are so congenial to human nature, and to right reason, that the amelioration of civil society is only to be expected by a more undeviating adherence to their sublime dictates. His views, indeed, are directed to expose the idolatry and abominations of the Catholic or Popish religion *; and he is not very wrong in

* The author erroneously supposes great towns to be one of the causes of corruption of manners, and observes, more justly, that "the celibacy of priests, by whatever law it is commanded, cannot long resist the purpose of nature, and is therefore impotent. They are reduced by the law of nature to transgress such commands, and consequently augment the number of the agents of public corruption. Thus, it is not the want of priests in a state of celibacy, as is vulgarly supposed, but it is their passions

in saying that the worship of the Virgin Mary (preceded by that of Venus without doubt) gave birth to the *worship* of *prostitutes*, such as St. *Clara*, and many other saints still worshipped in the Romish Church. But all odious and detestable as the scandalous idolatry of Catholics is (and those who best know it, will be most deeply impressed with a sense of its innate turpitude), it is still better than Atheism; and we cannot approve of ridiculing even that corrupt system by such infamous means, which not only attempt to erase from the mind all sentiment of providential omnipotence, but which would annihilate all the ties of social existence. That he is a confirmed infidel is apparent, from the blasphemous motto in his title page. "It is the wants of man that have created the virtues of the gods." This sentence is somewhat qualified by the following observation, which demonstrates the cunning and evil design of the author: "Religious institutions at their commencement never have had the corruption of manners for *motive*." True; but all those of which the author treats are only *consequences*, not *causes*, the effect of the passions predominating over reason and the abuse of worship to some unknown but all-powerful cause. Upon such superficial and false data, M. Dulaure builds his whole fabric, and supposes that the worship of Phallus, or Priapus, is a corruption of that of the sun, in the sign *Taurus*, which was the Egyptian Osiris, as the symbol of the fertilizer of the earth, and that the Phallus was that of the zodiacal bull. In the beginning of the last century, the notion of astrological worship being that of the Egyptians, was suggested in this country. Of this notion, which would require little learning or ingenuity to shew it unfounded, the modern French have availed themselves, and have heaped volume upon volumes to display their learning before the astonished vulgar, in their dissertations on the worship of all the celestial constellations. This indeed is an inoffensive error; but if there be any persons of judgment (which we cannot believe), who may still be ignorant of the real state of the French domestic economy, and who can still regard them as an enlightened people, to such we might recommend the present volume. It is a work which pourtrays in the strongest colours such disgusting brutalities, cites such numerous scandalous French writers, contains such base principles, evinces the most vile lusts, narrates the most disgraceful scenes of human and even brutal depravity, and presents the most unequivocal testimonies of the inherent treachery, unbounded licentiousness, and infamous bestiality of the French people, from the days of the Romans to the present hour; the very existence of which is alone sufficient to brand with eternal infamy, not

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sions and their numbers which contribute to the depravation of manners. It is certain that the countries of Europe in which the manners are most depraved, are those where the *priests* are most abundant. It is an established fact, before which all contrary sophisms crumble to nought."

only

only the writers, but the language, and the nation that could give existence to such things. Whoever has read the Revolutionary Plutarch, Memoirs of Talleyrand, &c, to fill up the measure of hitherto unheard of abominations, has only to turn to the volume of Dulaure, and if his soul be not overwhelmed with regret for insulted and abused human nature, and indignation for the most flagitious crimes, we sincerely pity him, and recommend him to shape his way to the Corsican Empire.

Perhaps we ought to observe, that honourable mention is made of an English author, who favoured (we should rather say insulted) the public, in 1791, with a quarto volume, on a similar subject, and who has been so ably and justly censured by a learned satirist. The same author has lately indulged the world with his speculations on "Taste;" but from such taste "good Lord deliver us!" We repeat it, from Frenchmen's swords we have little to fear; and we hope their impurities will recoil only on themselves.

Voyages entrepris dans les Gouvernemens Meridionaux de l'Empire de Russie.

Travels in the Southern Provinces of the Russian Empire, in the Years 1793 *and* 1794. By Professor Pallas. Translated from the German by Messrs. Delaboulaye, M.D. of the Faculty of Gottingen, and Tonnelier, Conservator of the Cabinet of Mineralogy. 2 vols. 4to. Pp. 1300, with an atlas folio. 4l. 4s. Paris. 1805. Imported by Deconchy.

WHATEVER concerns the vast and improving empire of Russia deserves the most respectful attention. Its extent and variety, whether in the animal, vegetable, or mineral kingdom, afford the most diversified studies, either to the statesman, moralist, or natural philosopher. Our knowledge, either of the civil or natural science of that country, is still very imperfect. The travels, therefore, of a philosopher so distinguished as Professor Pallas, who, though somewhat too far descended in the vale of years, occasionally speaks the language of a moralist, a legislator, and always that of a naturalist, should interest all those who read to be informed rather than amused, although persons of a taste congenial with the author may perhaps here find more amusement than information. The uniform ease, however, simplicity and plain good sense of the author, with his frequent respectful allusions to this country, may claim the esteem even of naturalists, who are not quite satisfied either with the number, accuracy, or profundity of his observations in natural history. As a botanist, indeed, he is copious and correct, and if we cannot place so much confidence in his geological observations, it may, perhaps, be attributed rather to the greater difficulty of the science, than to the inaccuracy of the author.

This veteran traveller set out from Petersburgh the first of February

bruary 1792, and pursued his route to Moscow, thence along the banks of the Wolga to Astracan, and the shores of the Caspian Sea. From Astracan he made a retrograde excursion up the opposite bank of the Wolga, traversing vast sandy and desert plains, noting minutely their vegetable productions, which are chiefly maritime plants, as salt lakes abound throughout almost all parts of that uncultivated country. After giving a geographical and commercial description of Astracan, the Professor passed the great chain of mountains of Caucasus, traversed the Sea of Asoph, Taurida, and the almost island of Crim Tartary.

Two translations of these travels having been made from the German into English, it is therefore unnecessary to give a long analysis of the French one, which, notwithstanding the opportunities of one of the translators, has little to recommend it in preference to our literal English versions, which are evidently made by men not devoted to the study of natural history. Only a very few notes are added to explain Werner's ideas of mountains composed of what he calls transition rocks, and some observations on puzzolana, all of which must be familiar to every person capable of comprehending the Professor's topographical and geological delineations, without the supposed elucidations of our translators. In many parts indeed they have mistaken the purport of the naturalist's views, and have made him to say some things, in French, not very consistently, that he has not himself done in German.

We shall only remark, that throughout the whole tour from St. Petersburgh to Crim Tartary, the Professor seems to have been much alarmed by the great decrease and general destruction of wood in the Russian empire. This is a fact which we can readily believe, as it must always be a necessary consequence of the increase of population, and its attendant requisites, the increased cultivation of land, and the consumption of timber for fuel. But, however, the danger may not be quite so great as the Professor apprehends; his observations should at least awaken the attention of every British patriot, to the growth and cultivation of timber in the United Kingdom, and to the practicability of growing trees on the very summits of our highest mountains, whence they might become the means of transporting our manufactures to succour the wants of those situated in the most distant regions, or of bearing the thunder of British liberty againt tyranny and injustice.

It is perhaps also worthy of remark, for the consideration of disputants on the efficacy of vaccine inoculation, that M. Pallas's daughter, at Sarepta, on the banks of the Wolga, was attacked by the small-pox a *second* time.

Beaunoir's

Beaunoir's Annals of the French Empire.

(Concluded from the Appendix to Vol. XXII. p. 485.)

THE first volume of this work is, with the exception of thirty-two pages, which are appropriated to the "Preliminary Discourse" and "Introduction," wholly occupied by "A Summary of the History of the French from their Establishment among the Gauls in 481, to the Accession of Napoleon to the French Empire in 1804," written by M. Dampmartin, and intended as an introduction to the Annals. So many histories of France have already been published, and some of them by men of great celebrity, that another appears to be almost superfluous. If, however, another were necessary, for this purpose the one most proper, was that which contained the most explicit and circumstantial narratives, and which abounded in those minute details most requisite for a correct knowledge of past events, because such an one would have approached nearer to the nature of the work which it is intended to introduce. A mere abridgement of other histories, which this, from its title, seems to be, is wholly superfluous. In our opinion, these historical sketches, which must always be imperfect, are seldom necessary, except to diffuse among the people at large some knowledge of those events which are not to be perfectly known without much research and great difficulty, when the genuine records are not easily to be resorted to, are too voluminous to be generally read, or too expensive to be generally obtained. In becoming acquainted with the history of France, there are none of these difficulties; because larger or smaller histories are in the hands of every body: to multiply these abridgements is, therefore, a foolish waste, both of time and labour. It is proper to state, however, that, though this bears the title of a Summary of History, and though M. Beaunoir is of opinion that it has completely fulfilled the purposes of history, the author confesses, in his introduction, that "his design was not to give an abstract of the History of France, but a view of the causes of the fall of the three dynasties which have succeeded to the throne." In the execution of the work, he seems to have aimed at both; and it will therefore be necessary for us to examine how he has accomplished this double object.

As a history, this abstract is greatly defective. The narrative is generally too brief to interest or to inform; and this brevity frequently renders it obscure. In the account of some of the earlier ages, a single paragraph sometimes contains the events of nearly half a century, and even on those of a later period, a single sentence suffices both for the beginning and the end of a reign. The reader, thus transported by the magic of a few flowing words, over time and space, often finds himself in the court of one king when he fancies himself in the tent of another, and discovers to his great surprise, that he has passed through the reigns of two or three princes, whose names he has scarcely seen, and of whose history he is completely ignorant.

Throughout

Throughout the whole work the reader is certainly at a loss for dates, which are not fixed, as in most other histories, at the top of each page, but are inserted in parentheses in the body of the sentence referring to them. At the 24th page, for instance, where the book now lies open before us, the author having occasion to mention something which occurred at the battle of Soissons, in the reign of Clovis, has given the date (486): the next date is at the 28th page, at the death of Clovis in 511; and, six pages farther, after having recorded the histories of several succeeding princes, he has condescended to favour the reader with another date, at the accession of Fredegonde in 584. There is not, to the best of our recollection, an event in the whole book to which the author has affixed the precise time of its occurrence; days of the month, and indeed months, are never mentioned; he thinks it enough if the reader know the year, the lustrum, or the century.

Though his relations are destitute of circumstance, they abound with remarks and observations; and it is but justice to add, that many of his reflections upon the various parts of his history are ingenious, judicious, and correct; in many, however, the cautious reader will discover principles which are not only contrary to sound reason, but destructive to the peace of society. In announcing the fall of the Merovingian dynasty, and the accession of Pepin to the supreme government of France, he artfully introduces the doctrine so dear to rebels and to republicans, of the right of the people to "cashier their kings."

"When a nation," says he (p. 62), "notwithstanding the weakness of its chief, persists in receiving his orders, or rather those of the favourites, sycophants, and slaves, who surround him, she prepares her own destruction, which is always preceded by her degradation. If the crew of a vessel, after having discovered that the pilot had become unable to direct her course, and avoid the rocks, were not to entrust the helm to hands more safe and more skilful, we should pronounce that it was composed of men as foolish and inconsiderate as if each of them had wished to command and direct the manœuvres; and ought the people in a body to be less careful of their preservation than societies of simple individuals?"

Some of our readers will perhaps be surprised, that in a country where the authority of the tyrant is so absolute, and where the people are so completely enslaved as in France, such doctrines as this should be tolerated. They should recollect, however, that it is the partisan of the tyrant who writes; and that he well knows what he is doing. Most assuredly he does not mean to induce them to any exercise of this right under the reign of his master. No; he tells us, and so do all the partisans of Buonaparte, that this usurper was chosen by the people, by virtue of his right, and, consequently, he will persuade them, he is their rightful sovereign; and the people, fettered and deluded by these agreeable sophistries, will insensibly be brought to regard him with more favourable eyes. The Bourbons will be the incapable

capable pilots, and Buonaparte's the safe and skilful hands into which they have entrusted the helm.

From these treasonable and destructive absurdities, we turn with pleasure to the contemplation of an institution in which loyalty and patriotism have for many centuries found a firm and sure support; we mean the institution of Knighthood by Charlemagne.

"Charlemagne," says our author (p. 76), "had too much heroism of soul not to lament, that the first military honours were exclusively reserved for the great vassals, who left the simple gentleman to languish in obscurity under their banners. He wished that valour, talents, and virtue should receive noble rewards; and, to effect this purpose, he created the order of knighthood.

"From this the French drew that emulation, then called *fleur*, which rendered them the institutors and models of Europe in politeness, in gallantry, in justice, and in generosity. The people cherished and respected in the knights the avengers of oppressed innocence, the support of the weak, and the comforters of the unfortunate. The state regarded them as its most firm support, and profited by their services in its tribunals and in its councils, as well as in its armies.

"Before they were admitted into the temple of honour, that is, before they became armed knights, the candidates must have submitted to long trials, and have passed through the inferior degrees of page, gallant, and esquire. From their most tender youth they must have been constantly receiving lessons of the love of God, and of the ladies. To remove them from the weak indulgence of their mothers, the children from their seventh year were placed in the service, either of the greater lords, or of those of the same rank as their parents. Exchanges were frequently made, which became precious pledges, well calculated to strengthen the ties of blood and of friendship."

"The sacrifices, the fatigues, and the dangers which were inseparable from knighthood, were recompensed by distinctions equally pleasing and flattering. Ladies of the highest rank considered it as an honour to invest with their arms the knight who went to the combat; at their return from the contest, the chaste hands of beauty washed away the blood and dust which stained their face, and dressed the wounds which they had received."

Another institution which marked the reign of Charlemagne, and which merits the attention of the curious reader, is the creation of the peerage, and the formation of fiefs in his dominions. The Lombards, it will be recollected, were the first among whom fiefs had been established; and it is probable that Charlemagne derived from them the first idea of that plan of regular and gradual subordination of the powerful lords to the crown, and of the inferior ones to their superiors, which the state of the empire rendered necessary, and which, with some modificationss, he afterwards carried into execution.

"The fiefs," says M. Dampmartin (p. 85), "were those lands which were granted by the Monarch for life; they were obtained only by military services, and contributed to the deficiencies of the army. Charlemagne

magne established different classes, which the inequality of wealth, and the want of subordination, rendered necessary. The King, who was the supreme chief, had under him the Dukes, and to them the Counts were subjected. These latter were the superiors of the Châtelains, who commanded the simple possessors of fiefs. The Dukes and Peers, at the time of their creation, did not exceed six, which were those of France, Aquitaine, Burgundy, Septimania, Lombardy, and Lorraine. The Counts, who were more numerous, possessed among them some men so rich, that their possessions have since formed provinces. The functions of the Counts, out of the assembly, was to administer justice, to superintend the receipt of the imposts, and to regulate the assembling of the troops. The jurisdiction of the Châtelains embraced an extent of some importance: the lesser fiefs, designated under the name of *haubert*, maintained in time of war a knight completely armed and equipped. The equipment and maintenance of this knight required considerable expence. He was furnished with a *dextrier*, or horse for charging, a *roussin*, or horse for riding, two esquires mounted, and a servant, with a *sommier*, or horse for baggage."

In describing the reign, and depicting the life and character of Charlemagne, it appears evident to us, that M. Dampmartin endeavours to give that colouring to the whole, which corresponds best with the parallel which the admirers of Buonaparte have endeavoured to draw between the two Emperors. His efforts for this purpose are directed with no little address, and his object is disguised with considerable ingenuity. Speaking, however, of the vast preparations made by Charlemagne, in the year 809, to repel the attacks of the Normans, the English, and the Danes, who had made some destructive descents upon the French coasts, he breaks forth:

"Sympathy of great men! can you then be only a chimera? Can it be possible that the same thoughts and the same conceptions are found only by accident in the souls of those wonderful beings whom nature brings forth only at long intervals? Charlemagne made choice of Boulogne for the principal depository of his marine; he rebuilt the pharos, which had fallen a victim to the ravages of time. Ten centuries have passed away, and Buonaparte places in that very town, the focus of an armament which now fixes the astonished eyes of Europe, and strikes terror into our implacable enemies." (P. 93).

Among the various follies to which the blind superstition of the earlier ages gave rise, may be ranked the absurd custom which then prevailed, of judging of the guilt or innocence of those accused of the commission of crimes. It was supposed that Heaven had the innocent always under its protection, and that in trials which would infallibly mark the guilty, they would be preserved alike free from injury and reproach. The most simple and the most arduous tests, those which would defy art and evasion, were, therefore, resorted to; but it was soon found that the innocent and the guilty suffered with equal and indiscriminate certainty. Men consequently sought for the means of eluding the force of these trials, by artificial preparations against

against their effects: and, in a short time, the ignorant only were convicted, while verdicts of acquittal were obtained always by the cunning and the rich.

"The accused," says M. Dampmartin (p. 104), "had many resources for justifying themselves. The most simple and the most common, particularly in those days of corruption, was the oath which the judge administered when the wrongs appeared to be trivial, or when he knew the parties to be above the reach of justice. Except in these two cases, the decrees prescribed that recourse should be had to one of the trials acknowledged by the laws. That by fire consisted in handling a consecrated iron, which had been made red-hot. The hand of the accused was then put into a bag, sealed with the seal of the judge, and at the end of eight days must retain no marks of being burnt.

"The trial by water was of two kinds. According to the first, the bishop threw his pastoral ring into a cauldron of boiling water, and made the accused person draw it out without receiving any injury. According to the second, the accused was thrown into a great tub filled with holy water. If he floated, his crime was evident; but, if he went to the bottom, nobody doubted his innocence.

"The judgment of the cross acquired also great credit; and was, on account of its simplicity, extremely convenient to the peasantry. Without any preparation or expence, it took place always immediately and upon the spot. The two parties raised their arms cross-wise, and he who first left off was declared culpable, and was instantly punished according to the nature of the fault.

"These different trials were gradually abandoned to the common people; the nobles, and the secular clergy, and even the monks, preferring that of judiciary combat: the vanquished underwent the punishment pronounced against the crime of which he had been the accuser, or had been accused."

The Extracts which we have given, will, while they contribute to the amusement of our readers, afford them a fair specimen of the style and manner of the best parts of this abstract. They contain nothing eminently calculated to instruct or to please; but they are, nevertheless, superior to many other accounts which we have read in other works, of the events which they record. This little tribute of commendation we give with pleasure, because we think the writer has deserved it; and were we not necessarily confined, by the nature of our work, to very narrow limits, we could select many other passages which equally merit the attention of the reader. Were it not for the peculiar colouring which M. Dampmartin has given to the character of the reign of Charlemagne, that portion of his history would be entitled to no little praise.—The picture which he has given of the early Normans, called by the French "the Men of the North," is a bold sketch, worthy of a bold people.—The turbulence of the great lords, which prevailed at the death of Charles the Bald, and the bloody wars which these redoubtable vassals of the crown then waged against each other, are well and accurately described.—The

following little sketch will please those who delight in the chivalrous exploits of former days:

"It was at the close of a reign so little remarkable (the reign of Henry, who was crowned in 1026), that the Normans covered themselves with glory in Italy. Tancred de Hauteville, a gentleman of slender fortune, had twelve sons, who gave to the fictions of romance the reality of history. These knights-errant filled the earth with the renown of their high feats of arms, and having set out from their native soil as simple esquires, founded in Sicily a flourishing empire. Nothing added more to their glory than the paternal affection which constantly animated them, and which rendered their success profitable to all, from the eldest, William, surnamed Iron-arm, Duke of Apuglia, to the youngest, Roger, King of Sicily."

The origin of the Crusades is detailed at considerable length, in a manner, which, even at this remote period, gives to that extraordinary event almost as much interest as it then excited: and the circumstances which attended the enfranchisement of the slaves, many of whom the great lords were induced to liberate, in order to raise money for defraying their expences in that holy war, are related with much precision. The reign of St. Louis, which occupies between thirty and forty pages of the volume, and those of Philip the Fair, and of Louis XI. which are also given at large, exhibit, perhaps, the most favourable examples of the historical talents of the author: the great changes which were introduced into what may be called the French constitution, under Philip, and which have produced such wonderful effects in later times, are faithfully stated, and judiciously explained; and the examination of the character of Louis does no little credit to the abilities of the writer.

The animosity which M. Dampmartin entertains towards England, though so often avowed, is no where more apparent than in the accounts which he has given of the battles of Crécy, Poitiers, and Agincourt; those memorable monuments of British valour, which will testify to the latest generations the superiority of Englishmen to Frenchmen. The first victory, he says, was owing solely to the consternation which the English artillery produced among the French troops, who were utter strangers to that mode of warfare, and to the aversion which the French had for the use of the bow, which they condemned as unfit for men of courage. The second was the consequence of the base and dastardly flight of the Genoese archers, and of the reprehensible manner in which the French knights conducted themselves, seeking only to make captives, in order to obtain more numerous ransoms. And at Agincourt, he says, the same faults by which the French lost the two former, produced the same results!!!

The indignation which this impudent attempt to detract from the merit of those splendid victories, is calculated to produce in the mind of the readers, will subside into contempt for the writer, when he is told that the same man, so blinded by his attachments and his hatreds,

of so ignorant of the subject upon which he writes, considers 'the motto of the Order of the Garter, a species of homage which the rivals of the French have, for five centuries, rendered to the *superiority of the French language!!!*'

The first regular army which was formed in France, subject wholly to the orders of the King, and entitled to permanent pay, was raised in the time of Charles VII. The military bands which had before been collected for the purposes of the war, and which had been disbanded at the return of peace, were transformed into hordes of robbers. So long accustomed to the tumults, the licentiousness, and the indolence of camps, they detested that state of quiet and laborious privacy from which they had previously been drawn, and to which it was necessary for them to return; and chose rather to subsist by plunder, because it was more congenial with their recent habits, and with the indolence of their disposition. Their ravages became, at length, so enormous, that the people exclaimed universally against them; and, at a convention of the States-General in 1443, a plan was adopted for organizing and maintaining a standing army. This plan, which appears to have been the result of wise views, is preserved by M. Dampmartin in his Abridgment; and the principles upon which it was established are there clearly developed.—The history of the reign of Francis I. an epoch which ought to be dear to every French scholar, is both imperfect and unsatisfactory. It was at that period that literature began to revive in Europe; and that liberal and enlightened Monarch contributed as much as any other person to its diffusion, by the encouragement which he gave to learning and learned men in his dominions. This is a topic upon which we think a French historian should delight to dwell; yet M. Dampmartin has passed it over as a trivial subject, and has bestowed upon it infinitely less notice than upon objects of infinitely less importance. He has, however, stated to us, with considerable accuracy, the origin of the rivalry which existed for so long a time, and with such great force, between Francis and Charles V.; and he has also given us an interesting sketch of the lives and characters of those two bold Reformers of the Church, Luther and Calvin, and a just view of the revolution which their principles effected in the religious world.

Under Charles IX.* began those dreadful wars for the maintenance of

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" * During the minority of this Prince, Catherine de Medicis exercised the supreme authority of the kingdom. To the relation of the conduct of this ambitious and wicked woman, M. de Beaunoir, the associate of the author of the Historical Sketch, has added the following curious note:

" Catherine de Medicis devoted herself particularly to the study of judiciary astrology; and it was in the tower of the Hotel de Soissons that she studied the stars, and endeavoured to penetrate into the future destiny of her family.

of different points of Christian faith, which raged with such irresistible fury for so many years, which deluged the soil of France with torrents of human blood, shed by the hands of fathers, brothers, and sons, and which, during their whole progress, was marked with such extraordinary atrocity. The horror which we feel at the recollection of those impious conflicts, fully justifies the severity with which this author has condemned them. The account which he has given of their origin is greatly deficient; but he has sometimes delineated circumstances which occurred during their progress, with truth and feeling: generally, however, his statements upon the subject are imperfect; being sometimes vague, sometimes obscure, and always brief. He appears to have been disgusted with the subject, and was, therefore, eager to arrive at the termination of the task which the duties of the office which he he had assumed, imposed upon him. From that time he grew careless of his performance; at every succeeding page we see greater indifference in the writer, and less merit in the compilation, and at the accession of Henry IV. the history terminates.

To remove the surprise which the reader naturally feels at this abrupt termination of the narrative, at the very moment when, having patiently laboured through the toil of five hundred pages of the least interesting part of the history, he expected to enter upon the relation of events of more recent occurrence, of greater importance, and of more immediate concern to the present generation, M. Dampmartin tells him:

"In commencing this Abridgment, it was our purpose to present, in a compact summary, the series of events which compose the enormous mass of French history; led away by that interest which arises from our love of our country, we have gone beyond the bounds which we had assigned ourselves. Far from being discouraged by the appearance of the thorny and difficult career which remained still to be run, our heart palpitated

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"I cannot recollect in what work I read, that being one day shut up in this tower with a conjurer, whom she had brought from Italy, and who possessed her entire confidence, this new Samuel represented before her all those Princes who were hereafter to reign in France. After having seen her sons disappear like shadows, and Henry IV. placed on the throne, she successively counted three Priests who supported the sceptre in the hands of three Kings. Having come to the reign of Louis XVI. a spectacle so horrible, says the writer, presented itself before her, that she uttered a cry of fear and horror, which instantly dispelled the charm, and the whole vanished from her sight. Catherine would never reveal what she had seen.

"The work in which this occurrence is related was written, I believe, in Latin, during the minority of Louis XV. and when Henry was treading in the footsteps of Richelieu and Mazarine, the author well said, that she had seen the Jesuits: he was mistaken, however, in the colour of their caps.—D. B."

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with zeal and ardour, when a sage and prudent reflection suddenly suspended the course of our labours. Shall we, with a rash and feeble hand, expose imperfect sketches by the side of pictures from the work-shops of our great masters? Voltaire has marked his first step towards immortality by a poem, one of the treasures of our literature, which secures the glory of Henry IV. This Hero will soon meet in Madame de Genlis, a historian whom her perfect taste and superior talents, qualify for the execution of so promising an enterprise. The author of the Henriade has embellished with the charms of his seducing style, the memorable age of Louis XIV. and the less splendid one of Louis XV.

"We shall, therefore, pass rapidly over the two last ages of the French Monarchy, contenting ourselves with presenting their general history, and leaving to pens more able than our's the brilliant task of immortalizing the details." (P. 509).

From this part of the work the reader will derive but slender information, and but little satisfaction. The sketch of the reigns of the IVth Henry, and of the three last Louis's, are so imperfect, as scarcely to merit a place in any publication. The short statement of the origin, progress, and termination of the late revolutionary conflict, we shall extract, however; not for any particular merit which it possesses, for it is false almost in every part, but to shew our readers a specimen of the historical talents of the man who is, in the subsequent volume, to favour the world with a complete picture of all the important events which preceded the accession of Buonaparte. This writer," says M. Beaunoir, "is a sage and philosophical historian, a friend of truth, worthy to relate, and formed to hold the pencil of history." Our readers, we fear, will not assent to the eulogium.

"Louis XVI. at last agreed to the double representation of the *Tiers Etat;* and from that moment, for three years, the most violent and unbounded passions made France a prey to internal convulsions, which inflicted mortal wounds upon her bosom. All classes of citizens at variance, the tribunals destitute of magistrates, the army deprived of a great part of its officers, the finances exhausted, the castles ruined, the nobles proscribed, the ministers of the altars despoiled, the royal authority disregarded, and religion insulted; every thing, in short, announced an immediate and inevitable overthrow. Those Princes who, for ages, had felt themselves humiliated by our splendour, now resolved to satisfy at once their jealousy and their hatred. All Europe rose in arms; and so blind were the passions which actuated them, that the most evident principles of politics were violated and natural enemies ranged themselves under the same banners. For some time all hope of the salvation of the country disappeared, even from the minds of those who were least timid.

"The Prussian army approached, still glittering with the laurels gathered during the seven-years' war. Terror preceded it: the name of Frederick resounded through its ranks; and, full of confidence, it advanced under the orders of a King, who, by the delicacy of his honour, by his valour, by his lofty manners, and still more by his magnanimity, presented to the imagination a living picture of our ancient knights.

" The Austrian battalions hastened on, proud of the victories which they had obtained over the Turks.

" The Troops of the Empire assembled.

" Catherine II. brought forward a portion of her treasures, and emphatically promised the warriors of her immense empire.

" England fanned the flame, lavished her guineas, spread her intrigues, delaying her attack, until we had sunk under our defeats, or were exhausted by our victories.

" Spain, Italy, and Holland made secret preparations.

" Our resources appeared so far annihilated, that a Prince, renowned for his military talents, departed from the prudence which distinguished him, by publishing a manifesto, in which, to injurious reproaches, he added the tone of menace. This insult wounded the honour of the nation; every citizen immediately became a soldier, and every soldier promised himself victory or death. The cry of war resounded through the capital, and through the most distant parts of the kingdom. The passion for arms, even suspended for some time, unfortunately too short a time, the hatreds of the different parties.

" During the course of those glorious campaigns which have so often filled our enemies with admiration and surprize, and which will dazzle our latest posterity, as phenomena, more like the illusions of fiction than the truth of history, a crowd of illustrious generals rushed forth into the field of battle. But, Oh! recollection not less afflicting than flattering, while military trophies were accumulated, public happiness was buried under torrents of blood, and heaps of ruins; and the French, dreaded by others, groaned under internal afflictions! The country was triumphant, and, at the same time, was corroded by a disease which human wisdom thought was beyond remedy.

" Suddenly, our rending agitations are terminated, and our glory is raised to its highest summit. A man appeared: administrator, politician, legislator, and warrior; in the flower of his youth, he marks every step by triumphs; he subdues Italy, tames the ferocious Mamelukes, saves the state from the gulph of anarchy into which it was again falling, concludes a moderate peace on the field of victory, sanctions a code of laws, secures the lives and property of the citizens, encourages the arts and sciences, protects all the branches of industry, recalls around the tombs of their ancestors those unfortunate wanderers, who, scattered among strangers, perpetually turned their weeping eyes towards their country—the object of the tenderest affections with feeling men; re-establishes the degraded altars with pomp, restores to the sanctuary its priests and its splendour, establishes the power of religion by toleration; in short, completes the most superb political monument, and secures its duration by the unity of power, and by its hereditary descent. A fourth dynasty commences; the empire rises with majesty; nations and their sovereigns are habituated to respect the French; and the destinies of the earth are submitted to Napoleon."

Upon this we shall make no remarks. We have already exceeded the bounds allotted to us for the examination of this work; and it is, therefore, necessary for us to draw towards a conclusion. All our readers, we trust, have a sufficient knowledge of the events of the late

late Revolution, to detect and expose the fallacious representations which this writer has attempted to impose upon them as the sober relations of truth. We cannot refrain, however, from placing the world upon its guard against one of the many tricks which the partisans of the Usurper have employed to obliterate from the minds of mankind the recollection of the illegitimate claims of Buonaparte to the throne of France. Buonaparte we all know to be an adventurer of low birth, who has raised himself to the supreme authority solely by his own crimes, and the dastardliness of his enemies; and while we remember this, we cannot submit willingly to his authority. His admirers, therefore, are constantly endeavouring to abstract us from the recollection, by dazzling us with the splendour of his government, and by holding him up to us as the chief of a new and glorious dynasty. The three dynasties of the Merovingians, the Carlovingians, and the Bourbons, we are told, are extinct, and a fourth has now commenced under the immortal Napoleon. Buonaparte is thus ranked with the greatest Monarchs who have swayed the sceptre of France—Princes whose memory is still dear to the loyal and the brave, and whose descendants have for so many ages been respected and obeyed. The people, by this means taught to consider him as the equal of Pepin, Charlemagne, or St. Louis, or any of their former Sovereigns, begin to lose insensibly their abhorrence of his usurpation; and he gradually appears to them not as an upstart tyrant, but as the regular and proper founder of a new dynasty, whose claims to become the head of a regal family are as well founded as the claims of either of the three chiefs who preceded him. From regarding him as the first of a race of Kings, who, we shall be persuaded, will be as legitimate Princes as any of the Bourbons, the transition will be but short to a toleration of his government, and from that to a respect for the man, and finally, to a reverence for his authority. We should all bear in mind, however, the means by which he acquired, and by which he preserves his power; and while we recollect his atrocities, and feel his tyranny, we should all remember that the rightful heir of the throne which he has usurped; a Prince endeared to all France, and to the whole world, by the elevation of his soul, and the benevolence of his heart, is at this moment a forlorn exile, wandering in strange and inhospitable regions.

As an essay exhibiting "the causes of the fall of the three dynasties which have succeeded to the throne of France," this work possesses scarcely more merit than as a history. The writer is too much a man of system. He lays down his theory, and every thing is made to conform to it. "We shall not see," says he (Introduction, p. 8), "without some surprize, perhaps, that these causes, always the same in principle, have only varied in their circumstances."—To see this would indeed surprize the reader.—The founders of the first dynasty, he says (p. 64), sought no other support for the throne than arms, and thus, "in a measure, surrendered the fate of the kingdon to the

caprice of the soldiery:"—but those who recollect the history of the Princes of that family, we think, will dissent from the inference which the author wishes to draw respecting the causes of its overthrow. It was not so much to the insubordination or turbulence of the military, as to their own imbecility, and, above all, to the deep and constant intrigues of the Mayors of the royal palace, that the Merovingian Kings owed the decline and overthrow of their authority. The Pepins, in whose family the great and important office of Mayor had long been hereditary, were always aspiring secretly to the crown of their master; and had always availed themselves of every circumstance in the condition of the state, which could promote the accomplishment of their views; by this means they became gradually possessed of the supreme power, and at a moment when the disorders of the kingdom, the weakness of the King, and the discontents of the people, favoured their project, they ascended the throne. Pepin owed the recognition of his title in a great degree to the Pope; and it is probable that gratitude for the interference of the Holy See, had a considerable share in determining him to adopt a plan of strengthening his usurpation, by attaching to it the powerful influence of the Church.

"He thought," says M. Dampmartin, "that the monarchy would acquire a stronger and more firm constitution, if the sacerdotal authority were united with military force: and he accordingly gave a decided preponderance to the clergy, which, he supposed, would make them always devoted to the interests of a Prince to whose choice they would owe their elevation. But this displayed a great ignorance of the power of that *esprit du corps*, which alike disregards the ties of friendship, of consanguinity, and of gratitude.—Pepin, in avoiding the error of Clovis, fell into another as great, and sowed the seeds of the destruction of his own dynasty on the very day he established it."

This opinion we think perfectly correct. The ambition of this new branch in the state, and their encroachment upon the rights and privileges of all the other branches during the reign of the Carlovingians, enabled them in time to exercise an influence highly dangerous to the welfare of the community; and they at length made use of the bounty of the King, and their credit among the people, to accelerate the degradation of the royal family: by a just chastisement, however, not unfrequent in the history of mankind, they themselves became the victims of their own perfidy.

"The founder of the third dynasty," (says M. Dampmartin, p. 133), "had attentively observed the fate of the Princes who had preceded him on the throne; he saw that a government which owed its strength only to military power, was crushed by its own weight; and that that which was supported by ecclesiastical power was swallowed up in anarchy. He conceived the design, unfortunately more seducing than judicious, of creating a new order, which should owe its existence to the Monarch, and which should be devoted to him both by interest and by attachment. He established as an invariable principle, both for his own conduct and that of his

his successors—*the abasement of the nobility, the toleration of the clergy, and the elevation of the people.* Such have been, for eight centuries, the springs of the policy of the Capetian Kings. The more talents they have possessed, the nearer they have approached the constant object of their desires. We cannot help feeling sensations of surprize and admiration at seeing a line of conduct so uniformly observed by so many individuals, whose characters, dispositions, and talents were frequently so different. Were these impressions made upon the heirs to the throne at the period of their earliest infancy? But whatever may have been the cause of their extraordinary duration, they were incessantly preying upon the existence of the reigning house; they operated constantly as a slow but no less certain poison, than those which had destroyed the Merovingians and the Carlovingians."

That this system of conduct could have been so unremittingly pursued from generation to generation, by all the Capets, is scarcely possible. The general policy of that family might, for many years, have been the same; but it was a policy which did not arise so much from any peculiarity in the genius of the different Princes of the Capetian line, as from the nature and state of the times. The nobles were powerful; and, except in the authority of the crown, their influence found no check; that their power should be diminished, was necessary, both for the stability of the throne, and for the tranquillity of the people; but to oppose the weight of the crown alone to that of the nobility, was sometimes a dangerous, and always an unpleasant task. The politicians of the times, therefore, in calling in the clergy and the people to the aid of the monarchy, pursued only the most obvious dictates of immediate policy. We agree with the author, that the continuation of that conduct was unwise; and we most firmly believe that the prevalence of those opinions upon which it was founded, and by which it was sanctioned, contributed not a little to prepare the people of France for that tremendous revolution which we have just witnessed. But we do not agree with him in censuring the successors of Hugh Capet, for all the mischiefs which the country has suffered. The power of the nobility had for many years been reduced to a degree of comparative insignificance, and was by no means calculated to excite the jealousy of the Prince: and we may naturally suppose that all animosity on his part had consequently ceased. The rivalry of factions, however, still subsisted; one party was still anxious to supplant another in the administration of affairs; each succeeding minister was solicitous of curbing the spirit of the nobles, because it was from them alone that they dreaded any effectual opposition to their encroachments: in due time these lovers of place began to court the applause of the people; and from that moment the foundation of the constitution began to totter. Patriotism, honour, and virtue soon gave place to those base and selfish passions, the love of power and the love of emolument: each became eager only for himself; the interests of the state were disregarded; one part of the community was set against another; profligacy, corruption, and disorder became familiar

to

to all; the people were flattered and cajoled, the clergy despised, the nobility degraded, and the monarchy itself finally overthrown.

Though the author declares that he has aimed at exhibiting a view of the causes of the fall of the three dynasties of France; and appears confident that he has fully succeeded in the arduous task, we confess we have but little to say in favour of that part of his work. As he has frequently sacrificed the clearness of his history to his delineation of the causes of some misfortune, or the consequences of some misconduct on the part of the Monarch, it was but reasonable to hope that his expositions upon such subjects would have been clear and satisfactory. This, however, is not the case. His opinions are frequently incorrect, and his information is erroneous; his conjectures are sometimes ridiculous, and his statements generally imperfect. Much originality of thought on such subjects is, perhaps, not to be expected: those who do expect it, need not look for it here.

Of the style of this volume it is almost impossible to give any general character. It appears to be the work of many hands. "The Preliminary Discourse" is flowing; but in every line we see the enthusiasm and the extravagance of a poet. "The Introduction" is an attempt at peculiar elegance; but it is not so highly finished as to hide the marks of great and frequent labour. "The Annals" themselves form a heterogeneous mass of perspicuity and obscurity, eloquence and dullness, strength and weakness, as well as of truth and falsehood, and of good sense and absurdity. They display some talent, but a much greater want of it.

Having now examined the nature and the tendency of these "Annals," having exposed the principles and the characters of the men by whom they are compiled, and having put the public upon its guard against the falsehoods and the misrepresentations with which they and their work will attempt to delude the world, we feel some satisfaction at having so far performed our duty as impartial critics, and as honest men. We have only to add, that, while the press of England remains free, and while it boasts of an historical work at which the great genius of Burke condescended to labour, and which still maintains the same pure principles, the same inviolable regard for truth, the same stedfast attachment to good order and true religion, and the same clearness, energy and elegance of diction, which have always characterised the old "*Annual Register*," we think that the judicious historian who shall hereafter undertake to acquaint posterity with the events of the present times, will never resort to the vicious productions of France, or to the "*Annals*" of Beaunoir and his Gallic associates.

Le

Le Plutarque des Jeunes Demoiselles.—The Young Ladies' Plutarch: or Abridgment of the Lives of the Illustrious Women of all Countries, with Lessons explanatory of their Actions and Works. 2 vols. 12mo. Pp. 800. Paris. 1806. Imported by Deconchy.

A JUDICIOUS summary of female biography, would unquestionably be an useful appendage to the number of books particularly adapted to the use of ladies' schools. The execution, however, of such a work, unfortunately requires more taste and judgment than those who assume that office generally possess. It must be confessed, indeed, that it is rather an arduous task, as we have not yet any just delineations of the female character, worthy of being denominated biography. In all languages, and in almost all writers, who have attempted to pourtray the female character, there are so many aberrations from reason and sound judgment, that it were difficult to consider them any thing but the effect of passions and partialities. In one, a tone of blind admiration pervades the whole; in another, a supercilious sentiment of superiority and sarcastic depreciation; and both, in utter contempt of reason, justice or humanity, have agreed to look on women either as angels or demons, according to their respective countries, or particular fortunes. Few works have done so much injury in this respect, to the progress of sound reason, and the true principles of Christianity, as the Adventures of Telemachus; and the opinions of the amiable, perhaps more properly enthusiastic, Fenelon, have contributed to prepossess the minds of youth, especially on the Continent, with the idea that all women are either like his Calypso, or Astarbé. It is in vain, indeed, that we look in French books for any information of those women who have attained that masculine command of their passions, and the uninterrupted exercise of their judgment, which mark the lives of the more distinguished statesmen and philosophers. Such persons are only found in England, and consequently it is in this country alone that we are to expect their real portraits to be drawn, where the originals exist. It is not, therefore, extraordinary that our author, in selecting his memoirs of seventy-five women, sixty-five of whom are *French*, should present us only with sketches of those whose writings or actions interest the feelings more than they exercise the judgment. The learned ladies, with the exception of Madame Dacier, who appears only as an industrious Greek zealot, seem not to be considered as *femmes illustres* by this Young Ladies' Plutarch. Three or four princesses, some daring prostitutes, such as Ninon de l'Enclos and Joan of Arc, others purely fabulous, as Semiramis, Fredegonde, and Petrarch's Laura, are all the illustrious characters introduced here, that have not been mere *faiseuses de rime*, or *conteuses!* Want of discrimination, indeed, in the selection of the most proper lives, is not the least defect of this work, particularly as it is designed for the use of young persons. What could induce the author to include the infamous life of Ninon de l'Enclos in his selection, we are at a loss to determine. A handsome abandoned courtezan, who only possessed that species of address peculiar

culiar to her character, and which, assisted by her personal charms, gave her a temporary reputation of greatness; but who has left no permanent proof that she had either talents or learning (the letters ascribed to her being spurious), can have little claim to the distinction of illustrious, otherwise than for her crimes. The idea is truly French; and it most assuredly never would have entered the imagination of an English biographer, who was compiling a work destined for the instruction of young ladies, to present his fair pupils with memoirs of Nell Gwyn, who indisputably possessed infinitely greater talents and more beauty than Ninon. Joan of Arc is introduced merely to have an opportunity of abusing the English. The whole history, and perhaps too the very existence of Semiramis, is a mere fable. The same character may be applied to the account of Fredegonde, supposed to have become a Gothic princess in the fifth century, by her intrigues and horrible atrocities. This Gothic tale, another paraphrase of Fenelon's *Astarbé*, first became popular at the commencement of the revolution, when every means were used to render the unfortunate Queen odious, and has since been repeatedly the subject of many sapient reflections in the Moniteur, on the effects of *female* influence and government. It is, indeed, an unquestionable fact, that France has been from the earliest times to the present hour, uniformly *governed* by women! Robespierre was led by his mistress, and the present tyrant is equally influenced by his, who has more historical knowledge, and much greater talents, than he himself possesses.—Of France it may be observed, as Cicero said of Rome during the days of Verres—"Ut nemo tam rusticanus Romæ—quin sciret jura omnia prætoris urbani, nutu atque arbitrio Chelidonis *meretriculæ gubernari.*"

The general character of these volumes discovers all the principal features of the literary fashion of the day of France; a studious regard to external decency and decorum of expression in amatory affairs; a sanctimonious attention to morality and religion, without any reference to principle; a strong propensity to panegyrize all royal favourites and their parasites; and an eagerness to represent every thing as great and good, that flatters ambition and military glory. Extracts from all the different writers are given as beauties that administer to those views, and Madame Beaumer's Ode, entitled *La Mort des Heros* (a poem of considerable merit) occupies a conspicuous place. Madame de la Vigne's Ode of the "Dauphin to Louis XIV." answers the same purpose. The following lines, written above a century and a half ago, will shew that the present ambition of France is not modern, as many weak-minded persons have inferred as a consequence of the supposed talents of Buonaparte.

Plus moderé qu' Alexandre,
D'un pere victorieux,
Je vois l'empire s'etendre.
Qu'*il subjugue tout le monde:*
Si son destin me seconde,
Je saurai le conserver.

Mesdames

Mesdames Boccage and Beaumont receive but a very limited praise, because they have imitated and admired the English writers. Boccage and Viot, both of whom died in 1801, are the only modern characters in this work. The ambitious Agrippina, the mother of Nero, also makes her appearance here: but it would not have been prudent to have brought to remembrance the mother of the Gracchi, among the memoirs of illustrious women published under the domination of Buonaparte. That, indeed, would have undone all the author has laboured to effect by his select memoirs, which, under the pretence of including a biographical sketch of all the illustrious women of every country, only contain some imperfect notices, often erroneous, of those who have been most conspicuous for their adulation of power and dignities, or who have emerged from obscurity to ascend thrones and enjoy regal or imperial honours, such as Anne Boleyn, Catherine the First of Russia, Fredegonde, &c. Such are the indirect means used to flatter the caitiff family that now domineers over France, and threatens to extend itself over the old world.

On comparing the relative merit of the writers whose lives and characters are mentioned in these volumes, it must strike the most negligent observer, that almost all those who evince any real depth of talent or judgment, have been educated in the Protestant faith. That many of them should have adopted, as we are here told, according to the prevailing manners of Imperial France, the forms of the Catholic Church, in order to receive a pension from the King, is perhaps not a matter of serious reprehension in such a country. These changes, however, were seldom effected before age and penury had impaired the energy of their mind, and their spirit of independence. The fact is, indeed, not the less important to confirm the well-known truth, that the highest degrees of mental improvement can never exist under the blasting influence of Popish superstition.

This work is so very incorrectly printed, that it will embarrass juvenile readers of French in this country to understand it.

Essai Historique sur le Commerce et la Navigation de la Mer Noire, &c.

An Historical Essay on the Commerce and Navigation of the Black Sea; or Voyages and Enterprises undertaken with a View to establish Commercial and Maritime Relations between the Ports of the Black Sea and those of the Mediterranean. Embellished with three Charts of, first, the Interior Navigation of a great Part of European Russia, and that of ancient Poland; second, Europe, indicating the Tracks of the Russian Commerce by the Baltic and Black Sea to the Ports of the Mediterranean; third, a Plan of the Cataracts of the Nieper. 8vo. 5 Francs. Agasse. Paris.

IT is a truth too well established to be disputed, even by the sceptical philosophers of this sceptical age, that commerce is the parent of civilization and wealth; and that it has, in consequence, most engaged the

the attention of the most polished and most civilized nations. It was not from study that the Czar Peter derived his conviction of this fact, since his education was very much neglected; but his natural genius led him to examine, with a critical eye, the respective situation of the different states of Europe, and that examination led him to the discovery of the principle of their power. He immediately resolved to consolidate a power of his own on a similar basis. The means which he adopted for acquiring the degree of knowledge that was necessary for the creation of a navy are well known, as well as the success of his efforts to extend the navigation of his ships successively over the Baltic, the Caspian, and even the Frozen Ocean, where he established a port, which was frequented by foreign vessels. Geography pointed out to him a fourth sea, to the south of his dominions, offering the most powerful inducements to the spirit of commercial enterprise; but he was separated from it by the intervention of a small state, whose weakness rendered her the abject dependent of an ambitious and jealous power, who exercised an absolute controul over her. The Black Sea, washed to the north a long coast which was inhabited by Tartars, who were also masters of a peninsula containing some good ports, of which, however, they could make no use. The Ottomans, alone, sovereigns of the country by which this sea was surrounded, monopolized its commerce. The successors of Peter beheld with pain this obstacle to the aggrandizement of their empire; and, in the course of years, they succeeded in removing it. It is to the reign of Catherine II. more especially, that Russia is indebted for the present extent of her power. She added to the inheritance of her fathers, Lithuania and all the eastern part of Poland; by a negotiation skilfully conducted, she became mistress of the Crimea; and the war with the Turks, carried on with vigour, and terminated with success, procured for her the unmolested navigation of the Black Sea. This advantage was secured by the Treaty of Kainardgy (a small town of Bulgaria, in European Turkey), concluded between Russia and the Porte, on the 21st of July 1774.

"Before the treaty of Kainardgy, the commerce of the Black Sea was confined to Constantinople and the Archipelago. Most of the coasts of that sea belonged to the Grand Seignor, and the rest to the Khan of Tartary. The liberty of frequenting them, and of navigating the Black Sea, and the Sea of Azof, was confined to the Turks.

"The trade carried on in the ports of these Seas consisted in provisions of all kinds, necessary for the supply of Constantinople, which capital sent them in return various articles of merchandize of which they stood in need; but as the value of such articles was greatly inferior to that of the objects imported, the balance was paid in specie.

"This trade is still carried on; but another of greater importance has been secured by the Treaty of Kainardgy. By that treaty Russia obtained from the Porte the freedom of navigation in the Black Sea; a concession in which Austria, France, and several other Powers, have since participated; and commercial and maritime relations have been established between

between the ports of the Black Sea and those of the Mediterranean. There is now a regular exchange of their natural and other productions; those of Russia and Poland are exported directly from the Black Sea to the Mediterranean, by the Canal of Constantinople, and thus find a new, easy, and profitable market. The extension of the commerce of the Black Sea, in the course of twenty years has been such that, in 1803, it employed 900 ships of different nations."

It was with a view to render this commerce better understood by his countrymen, and to enable them to turn it to greater advantage, that the author published the Essay before us; in which he describes the nature and quality of the cargoes fitted for the trade; and gives a table of the Russian coins, weights, and measures, with every other particular necessary to be known. These are interspersed with judicious and useful observations, which bespeak the man of sense, and are evidently the fruits of experience.

In our Review of Mrs. Guthrie's admirable Travels in the Crimea, we entered so much at large into a description of that delightful country, that it would be no satisfaction to our readers to extract the account given of it by the author of this Essay. Suffice it therefore to say, that his account will prove highly interesting to commercial men, as every port capable of receiving vessels, and with which trade may be carried on, is particularly described.

Kitab Mosâbakat Albark Oualgamâm fi soât Alhamâm. La Colombe Messagere, &c.

The Carrier-Pigeon, more swift than the Lightning, more prompt than the Clouds. By Michel Sabbagh. *Translated from the Arabic into French, by* A. J. Silvestre de Sacy. 8vo. Pp. 96. Gallandi. Paris.

THE author of this singular production is one of those wandering *Savans* whom Buonaparte, with a view to the future conquest of Egypt, brought over with him from that country, when, after his disgraceful defeat at Acra, he deserted his army and fled to France. This man is a Syrian by birth, and is now employed in the *Imperial* Printing-office at Paris. In a short preface, he gives an account of the circumstance which induced him to compose this work. Being in company, one day, with some of the French literati, who have directed their attention to Oriental literature, the conversation turned on Arabian poetry, when Sabbagh was requested to give the company a specimen of it in two extempore verses, the subject of which was to be the message of a lover to his absent mistress: after a moment's reflection, he produced the following; which may, for any thing we know, have great merit in the original, though certainly they are not very entertaining in the translation.

"Tender

"Tender pigeon, hasten thy flight to my beloved, and hasten to bring me back her answer; for love has disturbed my mind.

"The paper of this note is dear to me as the white of my eyes; and the characters which my hand has impressed on it, are precious as the apple of my eye. Adieu, tender and feeling messenger."

The task which he had assigned to his pigeon attracted the attention, and excited the curiosity, of the company, most of whom refused their assent to the practicability of so training a pigeon, as to teach him to bring back a message. In order to dispel the doubts of these Gallic sceptics, the complaisant Syrian resolved to compose a work, in which he would not only prove, by historical and incontestible facts, the astonishing sagacity of pigeons in carrying letters, but would point out the best means of training them for that purpose. Hence originated the work before us: which is divided into five chapters, under the following heads:

"Chap. I. Of the Birds called *Hamâm*, and of the Species which is here treated of.

"Chap. II. Of the Variety of Pigeons to be preferred to others; of the natural Qualities, and of the Constitution, of that Bird.

"Chap. III. Of him who first introduced the use of Pigeons as carriers; of those who afterwards followed his example.

"Chap. IV. The Mode of bringing up and of training Pigeons; and the Precautions to be observed when they are sent with a Note.

"Chap. V. Passages in Prose and Verse, from different Authors of past times, on this subject."

The third and fourth chapters are particularly curious; and the whole production is both interesting and entertaining. The French tranlation is accompanied with grammatical and historical notes, which do honour to the erudition of M. de Sacy.

Vita de Alessandro Vittorio Papacino d'Antoni, &c.

The Life of Alexander Victor Papacino d'Antoni, Commandant of the Artillery, and Lieutenant General. By Prospero Balbo. 4to. Pp. 96.

PAPACINO was the son of Alessandro Vittorio Papacino, governor of the Port of Villa-Franca, at which place he was born in 1714. He afterwards took his mother's name of Antoni, by which he is more generally known. At the early age of seventeen he served as a volunteer in a regiment of artillery; and two years after, in 1733, when war broke out, as a private soldier. His brave and generous conduct soon gained him promotion; and, at the peace, he was employed, at Piacenza, at Pavia, and at Milan, in negotiations and arrangements relative to the treaty, which he managed so as to give perfect satisfaction to both parties. He availed himself of the opportunity which a season of public tranquillity afforded him, for completing his studies in natural philosophy, mathematics, geometry, and mechanics, without

without neglecting polite literature, in which the Abbate Tagliazucchi was his master. But his studies were more particularly directed to the attainment of a full and perfect knowledge of every thing relating to the artillery. He employed himself in continual experiments, and especially on gunpowder, on metals proper for the fabrication of arms, and in proving muskets and cannon.

In 1755 he was appointed Director of the Theoretic Schools, with the rank of Major; and in 1759 he was honoured with the Order of St. Maurice, and received a pension. From 1766 to 1771, he had the general direction of the Theoretic and Practical Schools, and enjoyed other distinguished posts. He had before this, in 1763, been entrusted with the task of instructing the young princes, sons to Amadeus II. in the military art, an honourable employment, which he held for several years. During this interval he was provided with a *commandery*, and acquired farther military rank. He assisted in the establishment of schools of artillery; and, being convinced by repeated experiments, that chemistry was of great use in the fabrication of arms and of powder, he instituted a school for chemistry in the arsenal. He also founded a particular school for his own regiment, in order to instruct his soldiers in reading, writing, and arithmetic, and to teach them the use of artillery.

Lieutenant-General Papacino d'Antoni died in 1786, bequeathing his books and manuscripts to Peter Anthony Canova, at whose death they came to the King of Sardinia. Such are the leading features in the life of a man whose genius appears to have contributed to the progress of a science which, unhappily for mankind, has become but too necessary. His biographer has given an historical sketch of this science, accompanied with a variety of appropriate experiments. In the midst of an active and laborious life, Papacino, besides editing the works of others, published several of his own composition. Among these were *Istituzioni Fisico-Meccaniche*, 2 vols. 8vo. 1774, with plates; which were translated into French in 1777; *Esame Della Polvere*, 8vo. with plates, in 1765; this book was translated into French by the Count de Flavigny; into English by Kellert; and into German by Tempelhoff; *Dell' Uso dell' Armi da Fuoco*, in 8vo. plates, in 1780; *Il Maneggiamento delle Machine d'Artiglerie*, in 8vo. in 1782; and *Dell' Architectura Militare per le Regie Scuole*, in 8vo. with plates, in 1778. These last were also translated into several foreign languages. At the end of the Life, the author gives a critical account of the elementary works in use in the schools for artillery and fortification at Turin; with ample comments on those of Papacino.

Recueil d'Observations de Zoologie et d'Anatomie Comparée, &c.

A Collection of Observations on Zoology and Comparative Anatomy, made in the Atlantic Ocean, the Interior of the new Continent, and in the South Sea, during the Years 1799, 1800, 1, 2, *and* 3. By Messrs. Humboldt and Bonpland. Part I. With seven plates. Imperial 4to. Paris. 1805. Imported by Deconchy.

THE public journals have long teemed with the effusions of this modern knight-errant of science, and his squire Bonpland. These are now collected and classed in a scientific manner, in which it is designed to divide the account of their travels in Europe and South America, according to the subjects of which they treat. This plan, it must be confessed, is very accommodating, as those who are pleased with extravagant adventures and wild reveries, can be gratified without going to the expence of a voluminous detail on animal organization; while the more scientific reader, who wishes only for new facts in the history of nature, may be indulged with whatever parts should be most agreeable to his taste and studies. Still, however, the man of true science will be continually obliged to exercise the most rigid judgment to discriminate between real observations and mere suppositions, beween what actually exists and what may be, and to mark with patient industry the facts, fancies, traditions, and inferences, which abound in this work. In the course of such extensive travels, it is not extraordinary that all these things should occur, but it is the province of judgment to arrange, methodize, and retrench those expressions of transitory emotions, which naturally arise in a mind strongly impressed with the idea that it is in a foreign and unknown country. One of our poetical botanists has alleged, in apology for his visionary speculations, " that extravagant theories in those parts of philosophy where our knowledge is yet imperfect, are not without their use, as they encourage the execution of laborious experiments, or the investigation of ingenious deductions, to confirm or refute them." Mr. Humboldt has adopted this opinion in its utmost latitude, and had he confined himself to such things only, as their truth could be ascertained by investigation, it would have been well; but the same spirit which a few years preceding conceived that the galvanic fluid *made thought*, or was the *matter of thought* (as it has been expressed), and that the gaseous oxyd of azot actually created ideas, seems to have accompanied our author to the banks of the Oronooko and the plains of Quito, to indulge his eccentric imagination with the music (melodious without doubt) of *singing* crocodiles and monkeys!

Mr. Humboldt commences his work by observing, " that the interior of South America, or the Kingdom of New Spain, hitherto so little visited by learned travellers, has furnished to M. Bonpland and him observations on zoology, and comparative anatomy, which they

they think are not altogether unworthy of the attention of naturalists; and that instead of dispersing them in the history of their travels to the tropics, they have thought that it would be more useful to the student of descriptive natural history to unite them in a separate work."

The first part of this collection consists of the anatomy of the larynx of monkeys, of the crocodile, and of several birds, such as the pelican, pheasant, &c.; the description of a little monkey unknown in Europe, which the author has denominated, from its external appearance, the lion-monkey *(simia leonina)*; two new genera of fishes, of the order of Apodes, with a particular account of the fish thrown from the volcanoes in the province of Quito. For all these memoirs we are particularly indebted to the fertile pen of M. Humboldt. The second part, we learn, will contain the researches of M. Bonpland only, and is to consist of exact figures of Indian, Mexican, and Peruvian cranes; observations on the great crocodile or cayman of Oronooko and the river Magdelen, and on the alligator of Cuba; anatomical researches on the lamantin, ant-eater, lazy, and the lama; new species of monkeys, birds, fishes, and serpents; experiments made on the galvanic electricity of the gymnote, and on the gaseous products of the respiration of young crocodiles. These are the principal objects which our travellers offer to the amateurs of zoology and comparative physiology. They also propose to give drawings of the fossil teeth of elephants, which they found in the northern and southern hemispheres, on the back of the Cordellier of the Andes, always from 1026 to 1539 toises (from 6200 to 9300 feet) above the level of the sea.

The first memoir in the part before us, consists of some desultory anatomical observations on the os hyoïdes and the larynx of birds, monkeys, and crocodiles, in which it appears that the organ of the voice in these animals is of a particular conformation proper for modulating sounds. The author, indeed, has not omitted to covertly reconcile this organization with the notions in his former work on the irritability of the muscular and nervous fibre, to which we have before alluded; and lest these designs should not be so readily conceived to illustrate that favourite scheme, he modestly informs us, that all the anatomical drawings which he now publishes, were executed in the open air, in the middle of woods, or in a small boat or canoe!

The second memoir treats of the little lion-monkey, which, observes the author, is so rare in its native country, that he has only seen two, which were kept in a cage, whence, notwithstanding their constant and rapid movements, he took the sketch here given. It is an inhabitant of the plains on the eastern declivity of the Cordelliers, on the fertile banks of the Putumayo and Caqueta, and never ascends even to the temperate regions. This little animal, which the Spaniards call *leoncito* (a diminutive of lion) has a white spot which extends over the top of the nose, mouth and chin, a black visage, and its fore feet have claws like those of a cat, while the hinder ones

have nails like the human foot. It is but from seven to eight inches long, without the tail, which is of the same length as the body. It is one of the least and most beautiful monkeys which our authors have seen. It is gay and playful, but, like the most part of little animals, very irascible. When irritated, it bristles up the hair of its neck, which increases its resemblance to the African lion. Its hissing, or whistling, imitates the song of little birds; and it is supposed that the conformation of its larynx is analogous to that of the *simia ædipus* here described. M. Humboldt was informed that it is domesticated in the cabins of the Indians of Mocoa.

The third memoir describes two new genera of fishes, called by our author Eremophilus and Astroblepus. At the height of 2600 toises and upwards, great plains and considerable lakes are found on the Cordellier of the Andes. "It is singular," observes M. Humboldt, "that whilst these plains are covered with a beautiful vegetation, with woods, beasts and birds, the lakes and rivers should be so little inhabited. Those around the city of Mexico, at 1160 toises high, nourish only two kinds of fish, which belong to the genera sirenes and proteus. In the kingdom of Granada, in the beautiful valley of Bogota, 1347 toises high, there are also but two species, which the inhabitants call *guapacha* and *capitano*, the former is an atherinus, and the latter, which is here described, is a new genus of the order of Apodes, that the author, from its solitary situation, denominates *eremophilus:* but should this name not be applicable, if found with other fish, he suggests that of *thrichomycterus*, from the barbillons attached to its nose. It is from eleven to twelve inches long, its body covered with mucous, and is a very fine flavoured aliment.

The *Astroblepus*, so called from the vertical position of its eyes, is much eaten at Popayan, where the inhabitants call it *pescado negro* (black fish). It is found only in those parts of the river Cauca, that are not the most contiguous to the junction of Vinegar River, which descends from the volcano of Purasé, and brings with it such a quantity of sulphuric acid *, which occasions its waters to be denominated vinegar, and which destroys all the fish in the Cauca throughout the space of four leagues after their union.

The last memoir in this part, is on a new species of *Pimelodus*, of the genus *silurus*, thrown out by the volcanoes of the kingdom of Quito. The grand explosions are periodical and rare: but the Cotopaxi, Tungurahua, and Sangay, vomit, every twenty or thirty years, innumerable

* The author acknowledges that he could not detect any acid by chemical analysis, in the water of Vinegar River; but he supposes that there must be some which renders it noxious to fish. He offers no reason why this insalubrious quality should issue from the volcano, rather than from the soil, over which the river passes; but rests satisfied with a mere vulgar conjecture, which it was particularly his duty to have established, or refuted by actual observation.

quantities

quantities of fish, at least so says M. Humboldt, on the authority of the Spanish Americans, a people who possess more wit and love of ridicule than perhaps any other in the Christian world. The author, indeed, does not say that he saw himself any of those *fishy* eruptions, nor does he mention any that have happened since 1698; yet he assures us that the Cotopaxi and Tungurahua throw out fish sometimes at the crater, which is on the top of these mountains, and sometimes by lateral vents, but always at 2,500, or 2,600 toises above the level of the sea. The Indians asserted, that these fish were sometimes ejected *living*; but the author has begun to doubt of the truth of such reports, although he has adopted their supposition, that the *volcanic** fish are the same as those found in the rivulets at the foot of the volcanoes. The Spaniards call them *prennadillas* (meaning small worthless things, easily *taken*) as they are very numerous and small (from two to four inches long), extremely disagreeable in appearance, and eaten only by the most indigent of the native Indians. This species of fish, it appears, lives in rivulets at the temperature of 10° of the centigrade thermometer, while other species of the same genus live in rivers on the plain, at the temperature of 27°. We must pass over the author's attempt to explain the phenomenon of his *volcanic fish*, as his observations respecting the temperature of volcanoes, or the existence of great subterranean lakes, are all either very obvious or very visionary; but the following account, which M. Humboldt received from the Corregidor of Ibarra, may amuse some readers. "It is known that the volcano of Ymbaburu has ejected enormous quantities of *prennadillas*; it still continues to do so from time to time, especially after great rains. It is observed, that these fish actually live in the interior of the mountain, as the Indians of St. Paul fish for them in a rivulet †, even at the very place whence it issues from the rock. This fishery does not succeed, neither during the day nor in moonlight; *it must be a very dark night*, otherwise the *prennadillas* will not come out of the volcano, the interior of which is hollow." "It appears then (observes our author on this important communication), that light is injurious to these subterranean fish, which are not accustomed to so *strong* a *stimulus*. That species (he adds) which in-

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* Perhaps it would be more correct, notwithstanding the author's account to the contrary, to say fish thrown from their beds by earthquakes, rather than by volcanoes.

† We are not told, indeed, whether that water be affected in the manner which it has been said all the rivers in South America are, namely, that of being *stagnant* during the *night*, and *flowing* rapidly during the *day!* Perhaps M. Humboldt may give us some new information, in another division of his work, on *day* and *night rivers*, as he has here done on *day* and *night fish*. In justice, however, it must be observed, that he has withheld some of the observations which were announced in his Letters to Fourcroy, and read to the National Institute.

habits the rivulets in the vicinity of Quito, lives exposed to the brightness of the meridian sun." This latter circumstance might have induced M. Humboldt to suspect either the tale of the volcanic subterranean nyctalope fish, or the accuracy of his conclusion that they were of the same species as those found in the brooks of Quito. His observations on the migration of species, add no credibility to this account of subterranean night fish, nor the success of the Indian mode of fishing for them.

In doubting the accuracy of so distinguished a philosophical traveller as M. Humboldt, it is perhaps our duty, in candour to the author and the public, to state our reasons for thinking that his sanguine credulity, in matters of natural history, has afforded the witty Spaniards of South America an opportunity of exposing his speculations to the ridicule of less minds, and to the suspicion of more grave and profound philosophers. It is well known that M. Humboldt, although not a native of France, is a philosopher of the French school, and the natives both of New and Old Spain, have been too long insulted by men of the same class, not to feel indignant at their obtrusive visits under the appearance of philosophical travellers. Hence the reason why they have communicated such extravagant accounts to our author, only to render him, and the French philosophers, more obnoxious to ridicule, and to enjoy the pleasure of laughing at the weakness of a set of men, who for more than a century, have been abusing the Spaniards as illiterate and uncultivated boors. In Madrid, Valentia, and several other parts of Spain, we know many humorous and successful deceptions were imposed on this traveller; and from a native of Mexico, a very intelligent naturalist, who was in that city during the visit of our author, we have learned of numerous instances in which the same successful attempts to bewilder this *gallicized* philosopher, were even still more systematically adopted throughout South America. As an extenuation of such conduct, it is asserted, that the world may rely on the accuracy of the works of the natives of Mexico and Peru, which contain very ample and authentic information of the natural history of those countries, without any intermixture of French gasconade.

With respect to the intrinsic merit of the present work, it is the more considerable that the utmost confidence may be placed in M. H.'s drawings; and as faithful delineations of existing animals, they must be highly interesting to ichthyologists, and lovers of natural history, independent of the opinions, or illustrations of the author. It is of little importance to the present inquiry, whether M. Humboldt's volcanic fish have been (as conjectured), roasted in the fire, boiled in water, or parboiled in slimy argillaceous mud; it is enough that the design and description of his *Pimelodus Cyclopum* here given, faithfully represent a little fish found in the rivers in the kingdom of Quito. Of this we cannot entertain a doubt, and are consequently obliged to the author for bringing to our knowledge the existence of a hitherto non-descript animal. The engravings to this work are executed in a style of elegance, which we could wish to be more geneal in subjects of natural history in this country.

Le Genie de Voltaire apprecié dans tous ses Ouvrages, &c.

The Genius of Voltaire appreciated in all his Works; designed as a Supplement to all the Editions of that illustrious Writer. By M. Palissot. Pp. 426. 12mo. Paris. 18.6. Imported by Deconchy.

M. PALISSOT's opinions of Voltaire are long well known, as being among the most just and candid of any of that voluminous and sarcastic writer's admirers. This volume, which professes to be no more than a kind of prolegomena to all the works of Voltaire, will be found extremely convenient for those who may wish to have an idea of every piece which has fallen from the fertile pen of that writer. It cannot be expected to contain a complete analysis of all his dramatical, historical, poetical, and philosophical works; but the more important merits and defects of each piece are carefully and candidly pointed out; and it is acknowledged, that in every department either of science or literature, Voltaire has numerous equals and even some superiors; that, from his extreme vivacity, he was incapable of profound meditation; but that no other writer has ever before united so much excellence and variety in every subject. There is, perhaps, some truth in the conclusion; yet mere copiousness, without any grand features of originality, is certainly a very negative merit; it is a much more unequivocal proof of great industry than great talents, and is sufficiently characteristic of the genius of French writers in general, who are undoubtedly the most laborious literary drudges in the world, not even excepting the Germans. This appearance of great art and labour, it is allowed, predominates in the works of Voltaire: the Henriade is justly despised for its far-fetched and even puerile antitheses; and most of the author's comedies and poems abound in low vulgar expressions, which are incompatible with the language and style of poetry. "He had the *sentiment* (says M. Palissot), but nature, otherwise so liberal, refused him the *genius* of *comedy*; and he reproached Corneille with buffooneries which were not so bad as many of those he introduced into his own comedies." Voltaire also abused Shakespeare and Dryden, for the licentiousness of some of their expressions, while he himself very often adopted all the grossness that he could steal from Swift. Of his total incapacity for the office of critic or commentator, our editor has given very convincing proofs, in accounting for the alternate hyperbolical praises and unwarrantable censures which he bestowed on the writings of Corneille, by observing, that his sentiments always partook of his humour while in the act of writing, and that, consequently, both were fluctuating and extravagant in the extreme. Of the accuracy of this observation little doubt can be entertained; and it may be taken as descriptive not only of the state of Voltaire's mind, but of that of all the French writers, who can never examine any subject, unless under the influence of a strong passion, which is governed

only by the difficulty of finding connected words to express it. That such men are incapable of correct reasoning is self-evident; but they are no less deficient in ideas of equity or justice, and are extremely dangerous companions, whether in a philosophical, moral, political, or commercial capacity. Wherever the passions domineer over reason, the selfish emotions will naturally prevail; hence the cause of the vanity and egotism so disgusting in every description of people in France.

The object of M. Palissot being to apologize for, and recommend, the works of his favourite author, he has been induced to make a defence of his obscenities as well as his infidelity: in the latter he has tolerably well succeeded, provided we could believe his assertion, that Voltaire really possessed something of pious Protestantism, and that all his sarcasms * against religious dogmas were only designed against priestcraft and the other abuses of Christianity. The opinions of the editor, however, are too nearly allied to the folly of deism, to establish any very favourable idea of his author's piety and religious faith. His defence of the *Pucelle* is still more objectionable. "A work of pleasantry (he observes) never was very dangerous to the manners; and we may venture to avow, that we should see with less inquietude the *Pucelle* in the hands of a young woman, than the *Heloise* of Rousseau." This comparison may be correct; but it only proves that there are degrees of turpitude, and that both are a national disgrace to literature. It is some consolation to the other states of Europe, to think that there are not two similar works in any modern language, and that, in this respect, the French is the vehicle of the most atrocious and pernicious obscenity that ever formed the subject of a critical commentary † in modern days.

Upon the whole, although we cannot suppose that any English reader will be contented with *French* criticism, we consider it possible to glean a sufficiently accurate idea of the real merits and defects of the voluminous writings of Voltaire from this little volume. The editor's remarks on some of the criticisms, or rather *humours*, on the works of Corneille, are highly worthy the attention of our modern

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* M. Palissot confesses that "one cannot exculpate him from the charge of having *injured* public morals by the licentiousness of his little pamphlets, such as *Quand, Qui, Mais, Pourquoi,* &c. against the established religion." An accusation sufficiently serious to have induced the editor to reject all such effusions from his edition. On some other of his tales and romances he very properly exclaims, "how was it possible that Voltaire could debase himself by such shocking vulgarities!" These observations of his apologist will, doubtless, have a greater effect in diminishing the mischievous influence of Voltaire's desultory pieces, than even the nervous, elegant, but often malignant, invectives of the Abbé Geoffroi.

† Some person, perhaps, will adduce as an exception, a work in English, long since sunk into its merited oblivion, but which was reviewed and *recommended* in the second volume of the *Monthly Review!*

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play-wrights, who seem to have swallowed entire all Voltaire's caprices, with the same voracity as the dogmas of Aristotle; and the world has reason to lament the indigestibility of both, which have almost extinguished all the original talents devoted to the dramatic art. In a word, the chief merit of Voltaire is nearly reduced to that of being the best versifier of his language, in which he has no rival (unless some of Boileau's verses can be so far honoured), as the frequent discordances of Corneille, and the inflated, ridiculous bombast of Racine, are wholly insupportable, and unworthy of being compared with the concise, nervous melody, and general elegance of this Protean writer.

Mes Souvenirs de Vingt Ans de Sejour à Berlin: ou, Frederic le Grand, sa Famille, sa Cour, son Gouvernement, ses Academies, ses Ecoles, et ses Amis Litterateurs et Philosophes. Par Dieudonné Thiebault, de l'Academie Royale de Berlin, &c. &c. Seconde Edition. 5 tomes. 8vo. Pp. 1885. Paris. Buisson. 1805.

Original Anecdotes of Frederic the Second, King of Prussia, and of his Family, his Court, his Ministers, and his Literary Friends: collected during a familiar Intercourse of Twenty Years with that Prince. Translated from the French of Dieudonné Thiebault, Professor of Belles Lettres in the Royal Academy of Berlin. 2 vols. 8vo. Pp. 1007. 16s. Johnson. 1805.

THE name of an Academician, called to the Royal Academy of Berlin on account of his reputation, by Frederic the Great, will draw attention, and raise expectations. These will not be disappointed; for, though some of the anecdotes be pretty generally known, and others relate to occurrences that cannot, we presume, on their own account be very entertaining; yet nothing in which Frederic II. is concerned, though not always immediately, can be altogether uninteresting; nor any subject, selected by a man of such genius, discernment, knowledge and taste as Thiebault, be insipid.

Our Academician observes in his Preface, that the portrait of the greatest man would be imperfect, mute, or vapid, were it to stand alone the object of our observation. Nor can it be disallowed, that to relate of such a man no more than mere personal anecdotes, would be to present the world with his profile only, or a resemblance half brought out on the canvas. How could we attain to a certain knowledge of his character, if we are unacquainted with the persons with whom he chose to be surrounded, with those who enjoyed his confidence and favour, or who have been injured by his errors and injustice; if we are ignorant of how he treated individuals who did him service, or how revenged himself of those, from whom he had received offence. It is not worth while to examine in this place, whether or not the persons who surrounded him were justly entitled to be so distinguished. They are placed in that situation, not on their own account,

count, but for the purpose of eliciting the principal personage of the scene. Considering memoirs as a species of writing extremely interesting, instructive and necessary (to biography, no doubt, or general history), when the persons they delineate are men of genius, he was earnestly desirous to bequeath to posterity, minute and complete Memoirs of Frederic the Great. He saw with regret *, that no one was employed in this interesting enterprize, and rather than that it should remain unattempted, he, more than five-and-twenty years ago, resolved to undertake it himself. The idea never afterwards abandoned him, nor was it scarcely ever from his thoughts. He devoted to it the leisure time of every day. He successively composed, augmented and preserved (no doubt) his notes, and at length produced the work that now appears before the public. He makes the strongest protestations of fidelity, veracity, and accuracy, and solemnly declares that not a single word appears in it that has not his entire belief.

The work is divided into five parts.—PART I. Frederic the Great --in his ordinary Conversation—in his Studies, Opinions, and Literary Compositions—in his Youth—in his Private and Domestic Life —In his Old Age, under Infirmities, and at Death.

PART II. Frederic the Great and his Family :—Frederic I.—William I.—the Queen of Prussia—William Augustus, the Eldest of the Brothers of Frederic—William II. Nephew of Frederic—Prince Henry, Second Brother of Frederic—Prince Ferdinand, Third Brother of Frederic—Princess Ulrica, Queen Dowager of Sweden—Princess Amelia of Prussia, Abbess of Quedlinberg—the Duchess of Brunswick and her Children.

PART III. Frederic the Great and his Court—Festivals, Marriages, and Travellers—State of the Court of Frederic—Court Festivals and Marriages—Schaffkotsch, Schlaberndorff, and Bastiani—Poelnitz—Madame de Troussel—the Travellers—Foreign Ambassadors—Embassy of France—Mons. de Guines—Mr. De Pons St. Maurice—Embassy of Austria, General Nugent—Embassy of England, Sir Andrew Mitchel, Mr. Elliot—Embassy of Saxony, Baron de Stuthereim, Count de Zinzendorff—Embassy of Russia, Prince Dolgoroucki, &c.

PART IV. Frederic and his Government, Civil and Military—Introduction—Civil Government of Frederic—of Laws—Foreign Affairs—the Grand Directory—Finances—Military Government—Generals, Ziethen, Mullendorf, Brewer, Ramin, Lentulus, and De Pirch.

PART V. Frederic, his Academy, his Schools, and his Friends, Literary and Philosophical—Introduction—of the Royal Academy of Sciences and Belles Lettres at Berlin—Class of Natural Philosophy—Class of Mathematics, or Geometry—Speculative Philosophy—Class

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* This, we presume, was not very great. A man of letters in the habit of writing, as well as of observing and reflecting, could not have been greatly displeased, that such a field was left to himself.

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of Belles Lettres—Public Instruction—of the Academy—of the Rules of Discipline—Friends of Frederic, Philosophical and Literary—Counsellor Jordan—Voltaire—Maupertuis—the Marquis d'Argens—Le Catt.

This division of the work is very judicious; and it is a matter of considerable importance, that the mind thus passes by every transaction from one thing to another, and a general impression, or result, arises from the contemplation of a number of particulars of the same kind, or nearly related to one another.

Under the head of Frederic's ordinary Conversation, we find the following anecdote relating to Rousseau. My Lord Marshall having represented the persecutions which the philosopher of Geneva experienced, even in Switzerland and Neufchatel, of which this nobleman was governor, the King said to him:

"Well, Sir, write to your friend, that if he will come to my states, I will insure him a safe asylum, and a pension of two thousand crowns. We will give him a house at Panckow, contiguous to the gardens of Schonhausen. The house shall have a garden and field about it, that he may be able to keep a cow and poultry, and cultivate his own vegetables. There he may live without inquietude, and free from necessities."

Lord Marshall, delighted with this plan, lost not a moment in writing the proposed Letter, which he shewed to Frederic. The King took up a pen and added these words:—"Come, dear Rousseau, I offer you a house, a pension, and liberty." The Answer:

"Your Majesty offers me an asylum, and promises me liberty. But you have a sword, and you are a King. You offer a pension to me who never did you a service; but have you bestowed one on each of the brave men who have either lost a leg or an arm in doing you a service?"

When Rousseau's name was afterwards mentioned to the King, he said earnestly—"Oh! he is a madman!" This was a very mild observation. The self-conceitedness and pettishness of Rousseau, who courted persecution, might have justified a more severe reflection.

Frederic was remarkably fond of conversing on metaphysical and religious subjects. "He had entered," says Thiebault, "into so many disputes, while Prince Royal, into so many dissertations alternately with the Wolsiens, the Achards, and other pastors, that one may be reasonably surprised at his retaining such a predilection, since such discussions do not advance us a single step in our search after truth." The raillery in which Frederic occasionally indulged in matters of religion, is well known. But he seldom attempted to jest with persons who were sincerely Christians, or if he sometimes gave way to his natural humour towards such persons, nothing was easier than to make him soon desist. But this Monarch never failed mercilessly to deal out his sarcasms to those whom he perceived to be liars to their own consciences.

The following anecdote on the subject of religion, was told to our Academician

Academician by Prince William of Brunswick. It is interesting: for there are few men of sense, we imagine, who have not wondered, as well as this intelligent Prince, at the King of Prussia's open profession of irreligion.

" The King had taken Prince William with him on an expedition, for the purpose of reviewing his troops in Pomerania and in Prussia: in the course of the journey, during which they travelled at the rate of fifty leagues per day, religion in its turn was the subject of their conversation. The young Prince, after listening a considerable time to his uncle, at length said, ' Will your Majesty permit me to mention an idea that occupies my mind, and greatly astonishes me?'—' Well, what is this idea? Let me hear it.'—' Sire, I am not much surprised that many philosophers declare themselves unbelievers in religion: but I cannot conceive that Sovereigns could possibly hold the same language.'—' And who, Sir, is to hinder them?'—' Their own interests, Sire: for is not religion one of the supports of their authority?'—' My friend, I for my part find order and the laws sufficient. And have I not, in addition, the interests of my citizens, their habits, education, and want of power?'—' But what can be more desirable for kings than a religion that represents them as the image of God, and which enjoins the people a blind obedience to their will?'—' My friend, this blind obedience is acceptable only to tyrants: true Monarchs require none but a rational and well-motived obedience. Besides, the priests represent us as the depositaries of the divine power, while they take care to style themselves its interpreters, and the mouth by which it speaks: in this manner they subject us to their will, and place us at their feet. By parity of reasoning, then, if I am the head of the nation, I cannot be the head of the priests; I therefore reject the blind obedience they preach to the people, only that they themselves may afterward require the same of their king.'—' Nevertheless, Sire, there are among mankind villains perverted in their nature and hardened in their crimes; against this class of men, religion cannot but be the most salutary resource: the fear of the punishments of a future life frequently produce the best effects on even the most corrupt.'—' Oh, I have the gallows for such scoundrels as these, and that is sufficient.'—' What if these scoundrels are hypochondriacs, who, yielding to their despair, abandon themselves to sentiments of hatred and of vengeance, and esteem life as nothing?'—' My good fellow, you are then ignorant that for such men as you describe I have a mad-house. Depend upon it, countries have been admirably governed in times when your religion had no existence.' "

We shall now extract, for the entertainment of our readers, a passage which exhibits a very striking instance of that subtilty and penetration which is, not without reason, commonly ascribed to the Italians. It will be the more acceptable, that it developes the greatest weakness perhaps in the character of Frederic.

The habit of seeing Professor Thiebault, our author, the certainty the king had acquired of his zeal and discretion, all concurred to make him desirous of securing him near his person, where he might be wholly

wholly employed in revising and correcting his numerous productions.

" This design he even mentioned to the persons around him; and fortunately for me," says Thiebault, " by this very means defeated his project; for the news was no sooner circulated among the persons who, from various motives, became jealous of the implied distinction, than they unanimously agreed, 1st, that my vocation at Potzdam would be injurious to all of them; and, secondly, that effectual means should be concerted to prevail on the king to renounce his intention. But in what were these means to consist? The mistrustful character of Frederic; the extreme subtilty of his mind; his invariable habit of weighing every thing; the kind of indocility he indulged in himself, of opposing the desires he discovered in the minds of others; all conspired to multiply obstacles, and even dangers. Frederic was so difficult to be managed! There was so much risk in the enterprize! The parties would in all probability have proceeded no farther than gratuitously to lament their misfortune, if the genius of two discordant characters, uniting into one, had not stepped in to their assistance; the genius of presbyterial intrigue, and the genius of Italian intrigue. The Abbé Bastiani was the person who saved them. . . . . .' We should always,' said he, ' study how to take a man by his weak side; without this we cannot reasonably flatter ourselves with complete success: I, on my part, have studied the character of the king for more than thirty years, and, depend on it, I know him well. You will not only fail, but will do yourselves an irreparable injury, if you suffer him to discover your intentions; should he even suspect them, all is certainly lost. Let us therefore lay it down as a first principle, that our part is to wait; to be silent and submissive till we see our way so safely that the king, Argus-eyed as he is, shall be himself deceived. But what is the method to be adopted? The following, gentlemen, is the one I have imagined. I have already assured you that I am well acquainted with the character of the king: I have next to inform you of his most prevailing fault; a fault he never resists but in affairs of the last importance, and by means of which he is often led to certain purposes without his being sensible of, or even suspecting, the fact. It is his aversion to being anticipated in the thought he conceives; that is to say, if he conceives an intention of doing any thing, and the public foresee that he will do that thing, and pass an opinion upon its merits, and particularly if that opinion be favourable, he will be sure, at least on ordinary occasions, not to do it at all. He fancies that the public desire to prescribe his actions, and from that moment his whole concern is to baffle their intentions. Let us therefore appear passive and indifferent as to what regards this professor; this is the surest way to lull the mistrust of the king to perfect security. But, on the other hand, as soon as we put foot in Berlin, not a moment should be lost before each should repair to the friends he can most rely on, and state to them, under the seal of secrecy, or at least under their promise of not naming us, the intelligence in question, which should be represented as certain, while we conceal from them that it causes us either pain or pleasure. What will be the result? The result will be, that the next day, or the day following at the latest, when the king shall inquire of us what news there is in Berlin, we shall reply that we are much surprised

prised to find the intentions of his majesty respecting this professor so generally known, but that in fact nothing else is talked of. If he wishes for a farther explanation, which will infallibly happen, we shall add, that every one is of opinion that his majesty could not have made a more judicious choice, since he appeared to have the utmost confidence in the literary talents of that academician."

The stratagem succeeded. The King, previous to his departure for Potzdam, said to Thiebault,

"I had nearly determined on taking you with me, and fixing you near my person at Potzdam, where you would be extremely useful to me, as we could revise together my numerous writings, and you could have assisted me in putting them in the order and condition in which I wish them to be. I have no one there who can be your subsitute in this respect. Besides, your frankness, application, and methodical manner of proceeding particularly suit my temper. But, after mature reflection, I am aware that at Potzdam you would be useful to myself only: while in remaining here, it is the public to whom you are serviceable. I felt the injustice of taking you from such a post, and that it was my duty to sacrifice my own gratification to the public good. I therefore leave you here, but with great regret; and I shall do the best I can with my writings."

In his private and domestic life and economy, and the distribution of his time, Frederic was a perfect model of regularity.

"At twelve o'clock precisely he sat down to dinner with such guests as he had invited at ten. These consisted, according to circumstances, of literary men, courtiers, generals, and such of the princes of Brunswick as happened to be at Potzdam.

"The breakfasts he gave were, for the most part, composed of chocolate or fruits; his dinners were extremely well served, for Frederic was no less an epicure than a great sleeper. It should at the same time be considered, that this meal was also his principal recreation from business; accordingly he always appeared cheerful at table, and talked incessantly. When he did not intend to walk in the evening, he prolonged this repast till near three o'clock; but when the weather was fine, and he wished to walk, or he had some study or other occupation in view, he confined it to one hour. During the dessert, the steward of the kitchen laid before him a book of tables and a pencil, and the king wrote in it all the articles he chose for the dinner of the following day. He was particularly fond of all sorts of pies, of foreign cheeses in high esteem, and sent for them from the most distant countries of Europe. He liked all his dishes highly seasoned with spices, even his soups. His ordinary beverage was French wines, which he preferred to all others. He sometimes drank nothing but champaign mixed with water for a long time together, affirming that nothing was so wholesome and agreeable. He had twelve cooks, consisting of Germans, French, Italians, English, and Russians, who had large salaries. They all found constant employment; each kept to his separate department; and each knew his task. The cooks were under the superintendance of two stewards of the kitchen, who also were well skilled in the culinary art."

"At

"At first Frederic paid his stewards of the kitchen a rix-dollar for every dish, which he afterwards reduced to half a rix-dollar. This method of defraying the expences of his table enabled him to dispense with the minute details of the expence of house-keeping. The cooks were furnished gratis, first with as much wood as it was possible for them to consume; secondly, with a large supply of the best butter, which arrived at stated times from the dairy in Holland, established by William I. on the Hawel, and which was more than four square leagues of excellent pasturage; thirdly, a similar advantage as to all sorts of game, the tenants upon the royal estates having contracted in their leases for sending a certain quantity of those articles to the royal kitchen per week, which was regularly conveyed by some public vehicle, at their expence. The stewards had not to purchase any article of food, besides butchers' meat, and common sorts of fish, which in that country are extremely cheap, with vegetables, and sundries for culinary uses. All extraordinary or foreign supplies, together with wines, liquors, teas, coffee, chocolate, sugars, confectionaries, and articles for the dessert, being exclusively paid for by the king. Nothing can be more false than the accounts circulated, that Frederic paid the expences of his table at so much per head. This in reality was never the case."

The economy of the King of Prussia, which does not appear ever to have descended to meanness or parsimony, was one of the greatest, perhaps the greatest nerve of his power and consequence.

Every one is acquainted with the well known history of Frederic's behaviour to one of his pages. Thiebault relates one of a similar kind, which happened some time after.

A young hussar, whose father, an old soldier of seventy years, was persecuted by the general of the hussars, because he constantly refused to leave his company, even at that age, was torn from him by the general in revenge, and sent, with the king's consent, to the regiment of guards, being too tall, he said, for a hussar. Though this regiment was one of the finest in the kingdom, it was that of which every soldier had the greatest dread, as being always under the eye of the king, it was subject to a stricter discipline than any other regiment. When the soldier arrived the king wished to see him. He asked him how he liked his new dress. The young man replied that he should always be pleased with any sort of uniform, if he had but the happines to please his sovereign by doing his duty well. "Very well," said Frederic, "keep these clothes, do your duty, and I will take care of the rest. Your comrades will tell you what you have to do. But, my good fellow, you must be exact to a minute in your department; and to this end you must be furnished with a good watch, &c. He was furnished with money for the watch and every other necessary article, and for subsistence promised ten crowns per month.

"The first thought of the young soldier in the midst of his joy was directed to his parents.—'I have such abundance of money,' said he, 'and my father and mother are in the greatest necessity! Is there no

means

means of sending them the forty crowns given me for the watch, and of borrowing that sum of my fellow-soldiers, on condition of repaying them at the rate of five crowns per month? What remains will be quite enough for necessaries.' He could not resist this idea, and accordingly he borrowed the forty crowns among several of his fellow-soldiers: he procured the watch, and relieved his parents; but he was yet ignorant that kings know every thing, and that the first law imposed by Frederic on those who served him was, to disclose to him whatever facts they became acquainted with. The next day he sent for his new dependent, and said to him: 'I gave you money to buy a watch, and you sent it to your parents. You supposed you were doing a noble action, without being conscious that it was a breach of your fidelity to me. It is right and meritorious to assist one's relations when they are indigent, and particularly when they are infirm or old; to do so is a most sacred duty: but at the same time, we should appropriate to such a purpose only what is our own. In sending the money I gave you, you disposed of what did not belong to you. This money was not yours, since I gave it you only on condition that you should use it as I directed. It was no more than a deposit in your hands, and you have violated the law imposed on persons who receive a trust. For this time, however, I pardon you, because your fault has arisen out of a sentiment both respectable and pure; out of a kind feeling, and without once reflecting on the nature of the case, as I have now explained it to you. The borrowing the forty crowns was an aggravation of your first fault; for we should never borrow, but under circumstances of great necessity, what we are not sure we shall be able to repay. For example, how would this debt be paid to your comrades if you were to die, or if I were to dismiss you? On this occasion I will enable you to discharge your debt, but recollect I absolutely forbid your contracting any other.'

"When the general of the hussars heard of the young man's good fortune, he had the meanness, the baseness, to go and congratulate his parents.—'It was I,' said he, 'who procured him this situation, by speaking in his favour to the king, and I am truly happy at his success. I was quite sure he would do well at Potzdam.' The general was under apprehensions that the young soldier might do him some injury, by informing the king of the persecutions his father had undergone. This is a true picture of men of a haughty and despotic character! Base and grovelling, disdainful and capricious, as circumstances render necessary.

"It was not long before Frederic felt the most beneficial consequences of the kindness he had bestowed on this man. He was attacked by a violent fit of the gout: his physician was sent for, who found him in a raging fever, with his skin extremely dry. The physician's first object was to bring on a perspiration, and accordingly he ordered him a potion for that purpose; but Frederic was possessed of, shall I say, the weakness or the mania of so many great commanders, who, like Mithridates, imagine themselves excellent physicians: he insisted on knowing the ingredients of the potion, and immediately after declared he would not take it; he next dismissed the physician, telling him he was an ass. The physician informed the attendants in the antichamber, that the king's malady was of the most serious nature, that it was of the highest importance to bring on a perspiration, but that he would take no medicine that would be likely to produce that effect; that he had even said the most affront-

ing

ing things to him; that as a physician, anxious to do his duty, and preserve, if possible, the life of so great a king, he would leave the necessary prescription, and it would afterward be their part to prevail on the King to take it. He assured them that this was of the last importance, as nothing less than the life of the Sovereign was at stake. He added, that should he swallow the potion, the greatest care should be taken to keep every part of his body well covered, and that some addition should be made to his bed-clothes till he should have perspired plentifully. The attendants, after much deliberation, decided that the young hussar was the fittest person to be employed on this occasion, and he was accordingly appointed to watch by the King the same night; a charge he accepted not without apprehension, but without repugnance, and even with considerable zeal. The potion was brought about ten o'clock: the hussar entered the King's apartment with it in his hand. 'What have you there?' said the King. 'I have a potion, Sire, which the physician declares to be absolutely necessary for your recovery.'—'I will not take it: throw it into the fire.'—'But, Sire, it is so necessary.'—'I will not take it.'—'Sire, the physician ordered us to present it to you.'—'The physician is an ass: I tell you I will not take it.'—'Alas! Sire, he assured us that the necessary perspiration could not be produced without it.'—'He knows not what he says: throw it into the fire, and let me be quiet.'—It is our duty, Sire, to conjure your majesty to take it.'—'My good fellow, your importunity is useless; withdraw, and let me be quiet.'—'Ah! Sire, what shall we do? It is of the greatest importance that you should take this potion; was it not ordered by a physician who feels a personal attachment towards your majesty?' 'You tire my patience; pray leave me.'—'Sire, he assured us your preservation depended on your compliance.'—'He is an ass: I command you to withdraw, and let me be tranquil.'—'Is it not our duty to supplicate your majesty to take a potion which can effect your recovery?' The King was at length quite angry: he swore, threatened, commanded, and sent every one to the devil. The young man, still with the potion in his hand, begged, conjured, entreated, threw himself on his knees, wept; in short, he was not to be prevailed upon to desist.—The contest lasted till midnight; when the King, absolutely exhausted, determined to take the potion, that he might get rid of his importunities, and obtain some sleep. A short time after, a new struggle arose; the medicine, as it began to operate, threw the King into so violent a heat as to render him absolutely restless and refractory. The King wanted to uncover himself; the hussar would not allow of it: the King threw off a counterpane; the hussar put it on again: if the King put but an arm outside the bed-clothes, the hussar instantly covered it as well as he could; constantly entreating, soliciting pardon, and bending over the patient, who threatened, swore, and disputed in vain. This new struggle lasted till near three in the morning, when the perspiration made its appearance. Feeling his uneasiness diminish, the King by degrees became calmer, and no less sensible that both the physician and the hussar were in the right. He said to the latter, 'My good fellow, I do not want you any longer; the perspiration is come, and I am no longer oppressed by the violent burning I complained of: I promise you not to uncover myself any more; you may take my word; go, therefore, and take some repose, which you must stand much in need of.' The hussar

made as if he obeyed, but retired to a corner of the room, where, without being perceived, he continued to watch the King till he fell fast asleep. By daylight his majesty found himself much better; when he dressed himself, and sending for the hussar, he said to him: 'You are an excellent lad; you do your duty faithfully; you have served me on this occasion with the greatest zeal, and I am much satisfied with you. Here are fifty ducats; you may send them to your parents, if you like it."

Among the most amusing articles in these volumes, is the account of William I. the father of Frederic II. He was a very coarse but decided and vigorous character. His greatest enjoyment or luxury was, smoking tobacco and drinking ale with his favourites in his smoking-room. The furniture of the smoking-room consisted of a long fir table, and on each side of it a long bench of the same material. At one extremity there was an arm-chair no less ordinary; and at the other, one in every respect similar, except that the back was surmounted by two hare's ears, a symbol received by the Germans to express the frivolity and worthlessness of the parties among whom they were found. This second chair was thus decorated, because it was reserved for an old servant, admitted to the society for the purposes of carrying messages, and playing the buffoon for their amusement. In this place it was that William learned all the anecdotes of the day; that he, in his turn, communicated to the rest what matters had come to his knowledge worthy of their curiosity; and that every one used his ability to gain him to the interests or the passions of either themselves or their friends.

The conduct of William towards his wife and children was brutal in the highest degree; nor did he abstain, in the government of his subjects, from the use of the torture. The coarse rudeness of William's character was prevalent in every thing he did and said. If he perceived a priest with a well-powdered wig on his head, he was sure to say the most affronting things, persuaded he must be a Frenchman. If he saw a young man in the streets on a day of labour, he had him seized and entered as a soldier in some regiment. The moment he made his appearance, every one ran to conceal themselves as fast as they could. The streets through which he passed were always deserted. If he fell in the way of any old men and women, whom he had reason to suppose unemployed, he never failed to load them with the grossest abuse, or even to strike them with his stick. William was extremely fond of exercising himself in the art of painting, or rather daubing. He exhibited his pictures to his courtiers, inviting them to declare their opinion of them: but as he would not have endured the most trifling criticism, he was sure to receive nothing but assurances of their excellence. "Well," said he, one day, to one of these flatterers, who lavished the most extravagant encomiums on one of his pictures, "for how much do you imagine it could be sold, if it were sent into the market?" "For a hundred ducats, Sire, and the picture would be at last given away." "Take it, then, I will sell

sell it you for fifty, because I see you are a good judge, and I am glad of the opportunity to do you a service." The poor courtier, compelled to take the daubing at so high a price, took good care how he commended in future.

"This Monarch sometimes dined at the houses of his generals. One day, when dining at Count de Grumbkow's, since that time Field-marshal and Governor of Berlin, he happened to eat of some ham, which he declared was the best he had ever eaten; and he accordingly desired that the cook who had cured it should instruct the cooks of the royal kitchen how to produce a similar article at his table. A few days after, the steward of the kitchen came to the King to ask him for sixteen bottles of champaign. His Majesty did not go in person to the cellar, but he kept the key, as well as an exact account of his wines and other liquors. He inquired, therefore, what use was to be made of so many bottles of champaign? He was informed that M. de Grumbkow's cook had demanded them to soak a ham in the wine, which in due time he would have the honour to serve on his Majesty's table. The King sent his cook about his business, and said to his General, 'When I wish to eat excellent ham, I will dine at your house; I am not rich enough to have that article prepared after the manner of your cook: I keep my champaign for drinking.'"

"William accepted the invitations of even the least considerable of his officers to be one of the guests on their wedding-day: he even obliged the Queen to do the same, and to open the ball with the bridegroom. The Queen, on her part, always chose to dance a Polonese dance rather than a minuet, which she thought would have been too great a condescension to a simple Lieutenant of the guards. But the Lieutenant, somewhat intoxicated, and extremely rustic in his manners, made the Queen run, jump, and turn in so rapid and violent a manner, that she really looked, said the Baron, like a girl from a village inn. The King, seated in his chair, laughed immoderately on seeing her petticoats fly up, and that her partner left them no time to resume their natural place. All this was an exhibition admirably suited to the taste of William."

Prince Henry of Prussia, who is spoken of with such contempt, as all the world knows, by Mirabeau, appeared to our academician (to whom, it seems, he had been very kind), to have been one of the greatest men the world ever produced.

The third part of this work, FREDERIC THE GREAT AND HIS COURT, is a rich field of entertainment:

"There was a chamberlain in the court of the Queen-mother, named M. de Morien, who was a man of so circumscribed an understanding as to be constantly held up to ridicule in the sphere to which he belonged: even after his death some traits were related of him that appeared almost incredible; such as his being unable to recollect whether at the siege of such a place he was the besieged or the besieger, and whether it was himself or his brother who was killed in such a campaign. To this M. Morien it was that the Marquis d'Argens lent the same volume seven times over; and who being asked afterward how he liked the work, replied, 'I

think it, Sir, an admirable production; but if I might speak my opinion freely, the author sometimes repeats the same things.' The English Ambassador requested him to present to the Queen-mother the Earl of Essex, then on his travels; and added, that it was not the Earl of Essex who had been beheaded under Queen Elizabeth. Accordingly M. de Morien, at the usual hour of presentations, said to the Queen, 'Madame, I have the honour to present to your Majesty the Earl of Essex, a native of England, and a traveller; for the rest, the English Ambassador has assured me, that he is not the same Earl of Essex who was beheaded under Queen Elizabeth."

The King, who was fond of jesting with Count Schaffkotsch, Master of the Horse, scarcely ever failed to receive from him excellent repartees. "In your quality of Knight of Malta, my dear Count, you wore round you a girdle of continency, tell me what you have done with it?"—"I wore it out, Sire, and unfortunately I could not find throughout your Majesty's dominions any materials for making another." The Baron de Poelnitz was in the court the resource and the oracle on all occasions of etiquette, and this without having obtained either the attachment, esteem, or consideration of Frederic, who treated him with the same unrestrained freedom he used with every one. The Count, who was a very expensive man, was originally a Catholic, but, from prudential considerations, had become a Protestant.

"One day conversing with the King on the subject of his poverty and difficulties, on which he was sometimes particularly eloquent, 'I would willingly assist you,' replied the King, 'but what can I do? You know this country is so poor, that with the greatest economy only can I provide for its expenditure! If you had been a Catholic, perhaps I could have given you a canon's stall: I have occasionally some good ones at my disposal, and you may suppose I would rather bestow such a benefit on you than on any other. But you are of the Reformed Church, which unfortunately is the most indigent of all our religions; it offers no means of my being useful to you: it is really a pity, and I assure you I am sincerely sorry for it.' The Baron was completely deceived by the seeming kindness of the King, and concluded he had nothing to do but to renounce the highest state of perfection, and return to something that might prove more useful: he that very evening made his abjuration; and as the King had announced that he had at the moment a valuable canonry in his gift, he considered that he had not a moment to lose, and the next morning waited on the King to inform him that, agreeably to his advice, he was again become a Catholic, and that he trusted so great a Monarch would not fail to realize the hopes he had raised in the breast of a long-tried servant of the royal family. 'I am truly grieved,' replied the King, 'for I bestowed the canonry you speak of this very morning! This is most unfortunate; but how was I to suppose you would again have changed your religion? What can I now do to recompense you? Ah! I recollect I have the nomination of a rabbin in my gift; if you will make yourself a Jew I will bestow it on you.' It was in this manner the Baron de Poelnitz became a Catholic for the rest of his life."

The

The following theory of Frederic's respecting the degeneracy and the fall of the French Nobility, is very important:

"But, Sir, your nobles of ancient times, who were proud of not knowing how to write, were ignorant only in the same proportion as their contemporaries—they had not degenerated! I perceive, with pain, you have no longer any nobility in France; for, what is nobility? In what does it consist? Do you suppose it consists in a line of descent which we often find defective, and at best is always doubtful; or in parchments that may so easily be forged or altered? If nobility consisted in such pitiful considerations as these, it would be unworthy of the least esteem; the nobility would be nothing better than a class of privileged impostors. True nobility, Sir, has a character whose claims upon our respect are widely different in their nature; an essential character, allied to energy and elevated sentiments. I maintain, then, that wherever those characteristics do not exist, there is no nobility; and this, generally speaking, is the opinion I am inclined to entertain of that of France. But can you tell me why it is that your nobility, which was formerly so renowned, has so degenerated? For my own part, I confess I have endeavoured to ascertain the cause of this, and I will submit to your consideration that which appears to me if not the only, yet the most powerful cause of this growing evil. I am of opinion, that what occasioned the ruin of the French nobility was the system of law. In fact, the crush produced by this system among the most splendid fortunes of France, was succeeded by the sudden rise of families till then unknown, who now eclipsed by their luxurious way of living, and in course of time by their credit, the families who had hitherto enjoyed pre-eminent distinction. By degrees, these upstarts became the possessors of lands, titles, honours, places. The nobility, become indigent and dispersed, humbled and nearly forgotten, deduced from the passing scene that nothing was so desirable as opulence; hence they ceased to attach any esteem to sentiments, which accordingly were no longer carried to account. The claims of sentiment were bartered for those of gold; every thing was reduced to a standard of exclusive venality. Such, Sir, in my opinion, are the obligations you owe to the system of law; and such is the chain of evidence which appear to me to justify my assertion, that you have no longer any nobility in France."

The story of Baron Trenck, which our author had from his own mouth, and the dialogues between the Empress Maria Theresa and the Savoyard who was her furniture-rubber, by means of which the Baron (who had been imprisoned on account of a connexion with a lady of the royal family), was liberated from a dungeon in the Castle of Magdeburgh, are extremely interesting and curious.

On the subjects of war, government, the political state of Europe, or even history in general, one would not be greatly surprised to find such a man as Frederic holding himself to be a greater adept than an academician. But what are we to think of the King's assuming an air of superiority over a very distinguished professor and member of the Royal Academy, on a metaphysical question? In a conversation, he wished to know if it appeared to our author, as it did to him, that

Self-love was a principle of sufficient strength to be the basis of moral sentiment, and create in us all the private and social virtues?—Thiebault was of a different opinion, and gave his reasons—"I could not," says he, "prevail* on the King to change his opinion; yet he was at least not offended by my frank dealing. He contented himself with saying, calmly, 'My dear Sir, you do not understand such subjects as these."

Besides the Academy of Sciences and Belles-Lettres at Berlin, there was another school, to which Frederic gave the appellation of the Academy; but which, by the public, has always been called *the Civil and Military Academy* for young Gentlemen. In the King's instructions relative to this Academy, one sees, as is justly observed by our author, the "whole soul and opinions of Frederic."

"The intention of the King and the end of this foundation, is so to form the minds of young gentlemen, that they may be properly qualified, according to their destination, for the pursuit of either the military vocation or of politics. The masters, therefore, shall studiously endeavour not only to store their memories with useful knowledge, but above all, to create in them a certain volubility of mind which shall render them capable of applying themselves, not to one study alone, but to any that may be found expedient; in particular, to the cultivation of their reason, and the forming of their judgments. To this end it is consequently necessary that the masters should accustom their pupils to form just and clear ideas of things, and on no occasion remain satisfied with such as are only vague or confused."

After instructions relative to the study of logic, grammar, rhetoric, and poetry, he comes to history, in which he avoids minute details, till the period beginning with the reign of Charles V. and ending with the present times, when history should become a serious study.

"It is not sufficient that the professor teach the pupils history; he must also at the end of the daily lesson employ half an hour interrogating them on the point of history they have been treating of, by which means he will elicit such reflections, whether moral, philosophical, or political, as have been passing in their minds, an exercise of greater use to them than all they have learned. For example, on the different superstitions of nations: *Do you believe that Curtius, in leaping into the gulph that was formed at Rome, was the cause of its immediately closing? You are sensible no such thing happens in our times, which must convince you that this story is a mere fable of the ancients.*"

Having also given instructions respecting courses of mathematics, methaphysics, morals, and the law of nature and nations, of what is called *droit publique*, he says, "The preceptors will not fail to impress on the minds of their pupils, that this *droit publique*, being destitute of any actual sanction for enforcing its observance, is a vain phantom

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* This is a fault in the translation. It should have been persuade—Reason *persuades*—Motives *prevail*.

that

that sovereigns do not fail to display in their instructions and manifestoes, though in their own conduct they violate its principles."

Among the Rules of Discipline laid down for this Academy, we find the following:

"The pupils shall be allowed to amuse themselves, in the summer months, by playing at foot-ball or tennis, and by taking walks; in winter, by assembling in one of the large avenues of the academy, and repeating theatrical proverbs, or passing jokes upon each other: the preceptors shall not correct them for any artful tricks they may practise in gaiety of temper; they shall treat with seriousness only what concerns the heart, vicious propensities of any kind, immoderate passions, caprice, idleness, and other faults that are destructive of the real happiness of youth; but they shall take especial care not to restrain their cheerfulness, their sallies, or any indication of latent genius. The pupils shall have a dancing-master, that they may be accustomed to a certain degree of exercise: he shall attend them three times a week, and twice a week they shall be conducted to Centener's Academy, for the purpose of learning to ride."

The encouragement of sallies, gaiety, cheerfulness, and passing jokes on one another, may be said to be, in this code of institution, truly FREDERICIAN.

This is the best account that has yet been given of Frederic II. by any other writer than himself, that is, his own voluminous writings, and his own actions. Thiebault, in his selection of facts and circumstances, shews just, ingenious, and comprehensive views. In his discrimination of characters he is penetrating and nice. He had uncommon opportunities of information; his diligence is evident, and we do not know of any reason why, after so long a lapse of time as has intervened between the death of Frederic and the publication of this book, we should doubt his veracity. Not a few of these anecdotes have been published before, but not all of them with the circumstantiality and accuracy of these. From his giving, as much as possible, the sentiments of his personages in their own words, the style and manner of Thiebault is lively and dramatic.

In one or two instances we do not agree in opinion with this writer, in the conclusions he draws from his premises. The display made by William I. of carts and waggons filled with grain, and all manner of provision for man and beast, around the canal of Potzdam, which he contrasted with the elegance and richness of the carriages in the Boulevards of Paris, this Frenchman calls "a pitiful farce." It was not so. It pointed to the great art by which a state is rendered populous, happy and powerful. The great fault of our author is, that he talks a great deal too much of himself, his own virtues, his own feelings, and his own notions. There is also in his language a great deal of that *verbiage*, or prolixity of diction, which is justly imputed to French writers in general. The translation, though in some instances tarnished with such gallicisms, as *notably* for particularly, vol. i. p. 177, is, on the whole, faithful to the original, perspicuous and easy.

REVIEWERS REVIEWED.

Elements of Self-Knowledge: intended to lead Youth into an early Acquaintance with the Nature of Man, by an Anatomical Sketch of the Human Frame; a concise View of the Mental Faculties, and an Enquiry into the genuine Nature of the Passions. Compiled, arranged, and partly Written by R. C. Dallas, Esq.

THOUGH this is *our* original review of this work, it necessarily, in some degree, falls under the head of Reviewers Reviewed: since the author prefaces this edition with a remonstrance against the Editors of the British Critic for misrepresentation, and consequently unfair criticism. We shall lay the passages which are the subject of complaint before our readers.

The passage censured by the British Critic, in the first edition, which is reprinted verbatim in this, is as follows:—

"In drawing out the first part, I was a little alarmed at the *nomenclature* of Anatomy, fearing it might be thought not adapted to the ladies, to whom I equally wished to render the volume acceptable: but, I was encouraged, on recollecting the *scientific terms* of one of their favourite studies, and my alarm subsided, when reason assured me, that *the same words could not be more difficult* in one science than in another. As young ladies have not been afraid to encounter with *Claviculæ, Glandulæ, Fauces, Cuspidatum, Ensiformis, Deltoides, Medulla, &c.* in their study of vegetative bodies, they may boldly venture upon the study of their own animated ones, for they will only meet with such and similar terms."

This is the observation of the Reviewer:

"'The Editor had his doubts,' he says, 'whether his work was adapted to the study of ladies; but, as botanical works, *founded on the sexual system*, are now put into their hands, *he thought* this might be allowed to accompany them, that is, *as some inroad had been made on female delicacy, there could be no great mischief, he supposes, in making a further attack upon it.*'"

Mr. Dallas complains, and certainly with justice, of an insinuation that there was an avowal of some species of indelicacy in his work which was not fit for the eye of female delicacy, which could not have been made without confessing himself obnoxious to a charge, of which in reality he is not guilty.

But having said this in vindication of the decency of Mr. Dallas, we must give it as our decided opinion, that though the study of botany, divested of the sexual terms of Linnæus, is a study perfectly congenial with the female character, the study of anatomy, under any modification whatever, is directly the reverse.

The work is divided into three parts; the first comprehends an Anatomical Display of the Human Frame; the second, a Concise View of tthe Mental Faculties; and the third, An Enquiry into the genuine Nature of the Passions. Though the two first parts are by no means destitute of interest and information, yet as they are chiefly abridgements and arrangements of what has been before published by physical and metaphysical

taphysical writers, we shall confine our quotations and our observations to the third part, where the author's sentiments are more peculiarly his own.

Mr. Dallas gives the following definition of Envy:

"Envy I judge also to be a deviation of the passion of *ambition*. It is that uneasy emotion which is felt on the advantages, be they what they may, that are in possession of others. The genuine nature of *ambition* is to aim at the attainment of excellence, for the sake of its beauty and utility; it becomes spurious when it struggles, comparatively, through the mere desire of superiority: and thus we see, it is the quality of great minds to love and to praise their competitors; while sordid spirits hate and defame them. From the eagerness for superiority, first engendered in the spirit of Lucifer, sprang this diabolical depravity of the passion. It is a foul and disgraceful disorder of the soul; let it be detected and crushed. While we desire and pursue real advantages, we only obey the voice of Nature; but the moment we are irritated at those of another, we attend no longer to her; we resign ourselves to *envy*."

With this we perfectly agree. In persons of similar pursuits, and similar habits, envy in generous minds will produce emulation, and in mean ones detraction; but where the pursuits and habits are different, it frequently produces mutual contempt, by which the inveteracy of the passion is considerably weakened. The unsuccessful soldier does not envy the eloquent pleader, he only reverses in his mind the words of Cicero, *Cedant arma togæ*. The same may be said of the painter and the architect, the poet and the mathematician. However eminent the skill of the artist may be, he is not envied by one of inferior skill in another art, but the comparative merit of the art is depreciated. There is a story told in some French writer, of three advocates going to one of Corneille's most celebrated tragedies. They joined the rest of the audience in applauding the piece, but when it was over they agreed among themselves on the infinite superiority of jurisprudence to the drama, and each went home perfectly satisfied that he was in fact a much greater man than Corneille.

With the following remark on sporting, however unfashionable it may be in this age of affected sensibility, we perfectly agree.

"Some of the common amusements of life appear to be attended with this depravity, though in truth it is otherwise. Hunting, shooting, and fishing, to a nervous habit of body, and to a scrupulous delicacy of mind, seem to be cruel sports. The weakness and disproportion of the animals pursued, the spilling of their blood, the agonies of death, and the deprivation of life, take the shape of horrors to a tender heart: but, when reflection assures us that they are proper food, when observation has shown the means of obtaining them to be curious, and habit has rendered it agreeable; when we find the exercise conducive to health, and are conscious that we are not offending the Creator, the idea of cruelty vanishes, and we find these diversions consonant to reason as well as pleasing to our sensations."

The objection to sporting, as to its cruelty, must arise from the suffering of the animal that is the object of it; or the encouragement of a cruel disposition in those who follow it. The first can only be made by those who chuse to adopt a Pythagorean diet; and as for the second, though

though the man who has never experienced the pleasures of the chace, may consider them in the light of killing our meat for our amusement; the mind of the sportsman is so occupied with the enthusiasm of the pursuit, or the dexterity of the aim, that the animal itself is no part of his consideration. We live in fearful times. Strength of arm, and firmness of mind, are necessary to preserve every thing that is dear to us. That hunting is an excellent school for war, is the opinion of the ablest writers on the military art; and as for the inhumanity of its votaries, many a bold hunter, and many a sure shot would (even if pressed by hunger) be as unwilling to kill a barn door fowl with his own hands, as a British seaman or soldier would be to lift his sword against an unresisting enemy.

With regard to the passion of love, Mr. Dallas seems to incline a little to that metaphysical system which was so much in fashion about two centuries ago; and verges a little on that which is generally called, though we do not exactly know why, Platonic Love. He observes, that

"With respect to that precipitate kind of conquest of the heart, told of in novels, called *falling in love*, it cannot be allowed among intellectual beings: but, if ever it does take place, it must be the effect, not the cause, of madness; and be nearly allied to that kind of derangement which a beggar betrays who falls in love with a princess."

Now, as that species of sexual love, which is most devoid of sensuality, is most prevalent over young minds, we think *falling in love* is generally the commecement of it.

To this passage we give our warmest approbation:

"Did young mothers know what inexpressible delight there is in suckling their children, and at the same time did they consider, that this infantine gratitude is the substitution which nature appoints to raise filial affection to a par with parental *storgé*, few, I believe, in comparison to the present number, would be found ready to resign the delight. They would not suffer dissipation, vanity, or the ill-grounded apprehension of destroying the beauty of their bosoms, to prevail upon them to neglect so sweet a task."

But this, like every other duty, should either be not undertaken, or strictly fulfilled. There is no more a royal road to the moral duties of life, than there is to the mathematics. If a woman of rank and fortune will not do that for her infant which she would discharge a servant for not doing, she would do better to have that done *properly* by a substitute, which she will not do *properly* herself; and of the many women in easy circumstances who execute the delightful office themselves, we hardly know an instance of one who does it as she would expect another to do it for her. We once heard a lady, who prided herself on being a good nurse, say, her dear little infant was so good that it never cried for the breast if she did not come to bed till two, three, or four in the morning.

This work, on the whole, possesses great merit. The language in general is correct; and, what is a much higher praise, the author strongly throughout the whole book inculcates the duties of religion and morality.

Speaking of an observation of Mr. Burke, that real suffering is more attractive than fictitious; and that the theatre would be emptied at once, if the audience were told a state criminal was to be executed in an adjoining square; Mr. D. relates this circumstance:

"The French revolution produced in London a remarkable instance of painful,

painful, but noble feelings, impressing a large body of men, which does honour to the British character. In the year 1793, when the company of Drury-lane Theatre were performing at the Opera House, the news of the death of the late King of France arrived in an evening, just as the curtain was going to be drawn up. It was immediately announced from the stage, and the whole audience, feeling the shock at once, rose and left the theatre. Here, I think, we have an example, in which delight could not be mingled. Those noble hearts withdrew, not to behold a sight in the adjoining square, but because pleasure was incompatible with the reality of horror."

We wish it were in our power to confirm this general feeling of a British audience. The writer of this article was that night at one of the theatres, but as he does not recollect which, he cannot contradict the fact. The theatre at which he was present was honoured that night by the royal command. The fatal event was announced from the stage as a reason why his Majesty would not come, but the performance went on to a crouded house.

EDINBURGH REVIEW; OR "HINTS FOR FORMING THE CHARACTER OF A YOUNG PRINCESS."

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

I WAS lately induced to look into the Edinburgh Reviewers' remarks on "Hints towards forming the Character of a Young Princess," from having heard it observed that they contained a direct attack upon *revealed religion*. That it can strictly be called a *direct* attack, I shall not take upon me to determine; but that it is not, on that account, less insidious and malevolent, I certainly must be permitted to think.

The usual levity, and, not unoften, vulgarity of expression, which in their sportive moments our northern critics generally indulge in, let the subject be what it will, somewhat conspicuously distinguish the writer of the article alluded to: for, not to mention his sarcasm on "the taste of those who may prefer the harp of the Jews to the lyre of the Greeks, and who would pluck the laurel from the brow of Homer to place it on the head of good King David;" his affected astonishment that "Xenophon, or Cæsar should be compared with St. Luke;" and his very significant question, whether "the history of the Jews be a mythologic history?" I would simply point out as worthy the notice of every serious reader, a very appropriate and entertaining allusion to "the furies of Æschylus snoring upon the stage," to shew how, in his opinion, the great drama of human life might have been better conducted; and a still more happy and ludicrous picture of "real furies, *providentially* let loose to poke their firebrands in our faces," well worthy, it must be allowed, of the same literary pugilists, who have elsewhere descended so low, in the lists of critical controversy, as to calculate the odds between a poet and his commentators (a fair subject for ridicule, I readily grant) by these "against Gulley or the Game Chicken."—(Review of Todds' Spenser, p. 217.)

But

But levity, or vulgarity, unless as part of the system which the Reviewer has, in this instance, adopted for more effectually promoting his end, is not so much the object of our present consideration as the craftiness of his insinuations, and the mischievous tendency of his remarks, where revealed religion is principally concerned. The first instance of which may, I think, without much difficulty, be discovered in his observation, that "it may not be so easy to make a child understand completely how Judea was the most favourable position for the dissemination of a new religion, and that, in his opinion, the finger of a child would point, at least as readily, either to Egypt, the native soil of so many ancient deities, or to Arabia, whence Islamism has been spread to the banks of the Ganges upon one side, and to the foot of Mount Atlas on the other." Now, I perfectly agree with this profound and ingenious critic, that the finger of an uninformed child is just as likely to point to one as the other; and it is the express purpose of that instruction, which he would represent as so difficult to be conveyed, to make the child understand why Judea was a more favourable position than either for the dissemination, not merely of a *new* religion, but of that which was the light and the truth itself; and therefore not exactly fitted for the native soil of deities, proverbially false and infamous; nor for that wide and unenlightened district, whence Islamism spread itself over the dreary waste of ignorance and barbarism. And if in calling Christianity a *new* religion, the Reviewer means to allow it no intrinsic claims above the mythology of the Egyptians, or the imposture of Mahomet, we then enter more clearly into his views, and more readily discern the motives by which he is actuated.

Motives, however, from which we should not immediately after expect the just censure which is passed on an opinion, said to be inculcated by Hume, "that the Reformation was not worth contending for," till we observe his own reasons for maintaining the contrary, amongst which, it must not escape observation, that there is not one in which religion is the least concerned; and it should seem that the great and only merit of the Reformation was, that it contributed to remove almost every vestige of superstition, without leaving one of the true faith to supply its place. After enumerating the several moral and political evils which it unquestionably abolished, the Reviewer thus states its comparative good effects: "Instead of convents we now build manufactories," not very generally, I believe, esteemed seminaries of virtue! "Instead of the images of saints we display the contents of our warehouses," where almost every thing is to be found but that which will alone make us rich unto God; "and instead of crowns of martyrdom, we hear of the laurels of the brave defenders of their country's glory;" as if no such laurels were ever won, nor such brave defenders of their country's glory ever heard of before the Reformation? And was this, indeed, all which the Scottish reformers, with the fiery and furious John Knox at their head, so zealously contended for? Was this *their* view of its effects, for which our Cranmers, Latimers and Ridleys themselves, put on the glorious crown of martyrdom?

We have next an artful, and very ingenious apology, for the well known opinion of Porphyry respecting the prophecies ascribed to Daniel, on which I would only observe, that it is by no means so clear that those, which

which are kindly suggested by the Reviewer, were really the motives for that celebrated philosopher's unbelief, as it is probable that they are the arguments on which the Critic is prepared to justify his own; to defend the sneer in which he indulges (notwithstanding the pleasure he professes to feel, "that all these stumbling blocks have been removed"), at the opinion of the fair authoress, "that no modern infidel *dares* to deny that the prophecies of Daniel *did* exist, before the events which they foretold;" without perhaps considering, that if he is one who nevertheless does deny it, after the authority which has been stamped on these prophecies by the Son of God himself, he can have no such excuse as Porphyry might have availed himself of. The whole of this discussion is, however, much more ingenious than original; and he might have saved himself, as well as his readers, some trouble, by referring at once to the authors from whom he has borrowed his arguments *, as well as to the passages to which he alludes in Theodoret and Prosopius; with a view to depreciate divine revelation in general; to establish the assertion (without doubt too hastily and inconsiderately made by others, as well as our Reviewer), that the prophecies were by the Jewish Scribes often interpolated, and by others absolutely forged; and to maintain his mischievous insinuation, "that the title of Prophet was given, or withdrawn, as best suited the purposes of priestcraft."

In commenting on a passage in the 12th Chapter of the Hints, as he chuses to understand it, in which it is said, that "in the Old Testament alone, during those ages, was maintained that great truth of there being *one only living and true God*, &c." and in which, by the exclusion, in his own paraphrase of the word *true*, I conceive him to have made the authoress say just what she did not mean to say; or at all events less than *her* argument extends to, in order to bring it within the compass of *his own*. It can hardly be necessary to point out the pains he has taken, and the learning he has profusely misapplied, to confound the "only one living and true God," the Jehovah revealed by himself to the chosen race, and most unquestionably taught for ages in the Old Testament alone, with the unity of the Deity, as acknowledged in the arcane Theology of Egypt, the Supreme, but unknown God of the Athenians, of Proclus, and Euclid, of Socrates, and Plato. "The spirit of the universe, which pervadeth all things, a principle which (says Warburton) the Greek philosophy easily corrupted into what is now called spinozism †." But, on the Reviewer's counter-assertion, "that the Jews were, indeed, for a long period, the only people of antiquity possessed of any kind of literature, who entertained no belief of a future state," I would ask how long he considers this period to have been? Certainly not so long as the age of Solomon, if he were the writer of Ecclesiastes; hardly, I think, as that of Saul; or, what was his opinion of the spirit of Samuel?

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* This, however, does not seem to be always thought necessary by the Edinburgh Reviewers. In their review of Davies's Celtic Researches, vol. iv. p. 392–3, there is a whole paragraph, very liberally, but without any acknowledgment, borrowed from the Encyclopædia Britannica, Art. Druids, Sect. 2.

† Divine Legation, b. ii. sect. 4.

Not

Not so long, I am strongly disposed to believe, as the age even of Moses, a very early period, indeed, in the Jewish history, unless he was wholly ignorant of the full force of an argument which I would recommend to the Reviewer's attention, in the 22d Chap. of St. Matthew, verse 31, &c.

One more observation and I have done. He thinks it doubtful "whether it be advantageous to enter into the subject of the superintending influence of Providence very minutely with children;" and it may be so, if their years and capacities be not duly attended to in the task. But these are not the reasons which the Critic suggests; it is the existence of evil in the dispensations of Providence which creates all the difficulty he finds; it is for the sake principally of ridiculing "the *providential* history of a country," which the authoress of the Hints has so beautifully and forcibly illustrated in our own; and if it can be a question, whether or not the Almighty may deal, as he pleaseth, with the creatures of his will? whether he may not punish as well as reward—and whether he is not competent to chuse instruments, as well as objects, of his judgments and his mercy? or, if it can be a doubt whether, in any case, the Judge of all the earth doeth right; then shall we agree with our considerate and tender-hearted Critic, in thinking it becoming to suggest amendments in the management of the universe, by proposed emendations in a scene of Æschylus; and decent, as well as pleasant, to select images as he has done, either ludicrous or disgusting, to burlesque instead of removing difficulties, which may be much more easily fancied, than, by our limited faculties, proved to be absolute defects; or is it not better to prepare the youthful mind, as soon as possible, to contemplate in a just and religious point of view, than to leave it to what the Reviewer (not very consistently, I think, with his own argument against *early instruction*) justly terms the most dangerous, because *unassisted* scepticism of *early ignorance*; or, if after all, rather than this *assisted* scepticism is what he would recommend, I cannot but give him credit for such an intimation of the benefit which may be, in this respect, derived from the principles, as he has displayed of them, of the Edinburgh Review.

Your's, &c. A CHRISTIAN.

LETTER ADDRESSED TO ARTHUR AIKIN, EDITOR OF THE ANNUAL REVIEW;

Being the First of a Course of Letters, in which a brief Estimate will be given of the Labours of his Critical Shop, beginning with the Third Volume of the Annual Review, the former Ones having been already noticed.

SIR,

I HAVE the honour to address you as the first, and most activ partner, in a very extensive and literary firm; in which, by the most invidious means, you have attempted to monopolize the whole *business* of criticism. I say *business*, because what has been pursued as an *art* by our most established Journals, was by you adopted, and has been continued as a *trade*. Your *bulky annals* have, however, at length been sunk by their own weight; they may be found encumbering the shelves of all the

the principal booksellers in the kingdom. Your wholesale *scandal shop* that opened annually, has from lack of business dwindled into a *weekly retailer* of abuse; and what formerly was packed up in *guinea bundles*, is now parcelled out by pennyworths. In the Preface to your third volume, you "trust *that* its literary merit is not inferior to *that* of the two former volumes, and *that*, as a work of rational entertainment, it may obtain *that* approbation which has been so liberally bestowed on your past labours." I quote your own *belief* of your former merits. "*We believe* IN MOST INSTANCES where we have expressed our dissatisfaction, that the arguments and specimens which are adduced, will be found by adequate and impartial judges to justify the matter of our remarks; and if in *any case* the language in which they have been conveyed *may be thought* to have betrayed a blameable impatience of temper, we trust that the present volume, though *expressing with freedom* our sentiments on the books that have come under our notice, will be liable to no *just objections* on THIS HEAD*." You here, Sir, confess that there are *some instances* where your "arguments" and "specimens" will not justify your remarks. It further appears, that in "any case" your language *may be thought* to betray a "blameable impatience of temper;" but these objections you "trust" will not apply to the present volume, notwithstanding you have *expressed your sentiments with freedom*. This is neither more nor less than an acknowledged forfeiture of all your former pretensions; yet you have the effrontery to tell your readers, that you trust that your third volume is "not inferior" to the two former ones, namely, those in which you confess to have been unjust in some instances, and to have betrayed a blameable impatience in others!!! You trust that your third volume will not be liable to any "just objections," though you only *hope* it to be equal to those, the *objections* to which you have yourself particularized!! This is a pretty invitation to the *reliance of your subscribers* on the "impartial judgment" of the "independent professional gentlemen" you have been "so fortunate as to engage." At the end of this very candid Preface you apologize for the lateness of publication; which time of publication you grant is *as early* as your "*last was!!!*" I should be sorry to mar the brevity and conciseness of your style, and will therefore give the last sentence of your Preface. "SINCE, HOWEVER, NOTWITHSTANDING a long interruption, the present volume is offered to the public at the same period as the last was, he still flatters himself with the hope of being able, for the future, to finish his labours by the end of March." *Notwithstanding* the beginning of this sentence, *however* odd it may sound to the ear of an English scholar, it must be correct, *since* it comes from "gentlemen of acknowledged talents." There is something ominous in shifting your time of publication to the "*end of March*," because it is putting your book into the hands of your subscribers on the *first of April!*

"Criticism is a noble art, and *ought* to be worthily exercised," says the finger-post virtues of your Preface. We will *travel* together through the first department of your *labours* (a very favourite term of yours) and see how it *has been* exercised. After figuring away in the tweedle-dum of an overture, in which may be found the three-essenced opinions of

* Does Arthur Aikin mean his *own head* in this case?

Chapter

Chapter I. you rattle the keys of Jacobinism to the praise and glory of the "celebrated Mr. Volney." As Mr. Volney's travels in America are confined principally to the climate and soil, his revolutionary genius only here and there breaks out on the reader. Weary of and disgusted at the state of France, and Europe in general, our proscribed and oppressed Citizen followed the shoals of political adventurers to the new world. Here he hoped a peaceful asylum for his declining years; but "an epidemic animosity" breaking out in this new world against the French, and the dread of an immediate rupture, compelled him to withdraw. It however gave him an opportunity of writing a book, or rather an *excuse* for writing one, for he has little more to say than, that he had not executed his designs. Great part of the work is drawn from other authorities, eked out with comments and explanations of his own. It adds little or nothing to our information respecting the country; it is to inform the public that Mr. Volney had paid a visit to the new world; that he was in a bad state of health, and because he did not meet with that encouragement, or those inducements he had expected, he returns to discourage all other Frenchmen from the same attempt. He describes the cultivation of America as better fitted for the patient and ox-like qualifications of the German and Englishman, than the mettlesome racers of France! Your Annual Reviewers confess to having received great pleasure and profit from Mr. Volney's book, and though they were sometimes "startled" at his novelties, they ultimately acknowledged them as truths!

Tuckey's Voyage to Port Philip is a work of that kind which, if it do no good, it cannot do any harm. I know but one thing more frivolous and uninteresting than the work itself, and that is, your review of it.

Andrew Ellicot's Journal, for determining the Boundary between the United States and the Possessions of his Catholic Majesty in America, is an important and interesting article. Your Reviewer, however, in his concluding sentence, is most sublimely pedantic; he objects to the introduction of English names, in preference to the Indian and Spanish, because they are less *euphonious*. Nogalez is called wallnut hills; Rio-negro, Big-black. "Long vowels," says your Reviewer, "and vowel-endings, are so scarce in our language, that every opportunity should be seized of *immingling the luxuries of the ear*; besides, the harsh and *consonantel appellations* of geography are always mutilated by foreigners; so that letters are *the oftener* misdirected and miscarried, because a town's name is unharmonious (inharmonious)."

Dr. Maclean's Excursion in France, and other Parts of the Continent, is spoken of more in the spirit of truth and fairness, than is customary with your general conduct. *Give the devil his due*, is an adage that I am not disposed to abandon. I am sorry, however, even in this instance, to discover an unwillingness in allowing any man merit; a most untractable and obstinate conceit, that would dispute every inch of ground, even where you are obliged to yield.

In the article of Barrow's Travels, we trace the snail of party. The writer starts off in a tangent from the business of his Review to abuse Mr. Pitt. Mr. Pitt was applied to by men of "high character and peculiar knowledge" (probably the writer's friends), to grant a vessel for the purpose of bringing away certain relics of antiquity from Greece. These relics

relics were to enrich our universities, and excite a classical enthusiasm that would raise the national character in itself, as well as in the estimation of Europe. Mr. Pitt's answer was, what the answer of a prime Minister in this nation ought to be, "If you have any thing to propose for the *advantage of commerce*, I shall readily listen to it; but literature may take care of itself." "He may be assured," says the writer, "that literature will take care of itself, and of him too." That the literature of this nation *can* take care of itself, Mr. Pitt knew; if there were any thing in such an enterprize likely to repay its expence, even in the most romantic estimation of antiques, a proposal to that effect, coming from a respectable source, would have met with due support from that part of the community who, by taste or profession, were most interested in its result. Mr. Pitt's answer, says this classical devotee, was "perfectly consistent with the *deadness of his heart*, and the *shortsightedness of his views*." Oh! most slanderous and ignorant adventurer!—A Minister, to please him, must leave the *commerce of the nation* to *take care of itself*, and drain the public finances for the support of the wild-goose schemes of deranged antiquaries!! In referring to the beforementioned review of Volney, we find a different estimate taken of the adoration paid to ancient Greece, of which they are "reluctantly compelled to acknowledge the truth." Volney directs their attention to the origin of the pride, cruelty, and tyranny that the Greeks display throughout their whole history. We have "made a point of imitating these people," he adds, "and consider their politics and morals, like their poetry and their arts, the types of all perfection. Our homage and worship are therefore addressed to the manners and spirit of barbarism, and savage times." The extracts in this article are judiciously selected.

Percival's Account of the Cape of Good Hope, is an unobjectionable article; as is Grant's Voyage to New South Wales, in the Lady Nelson. Adams's (the American ambassador) Letters on Silesia, is ushered on the reader's notice with the customary rhodomontade of lame and bantering humour. The writer affects occasionally a pithy style; he now rounds his sentences in the most turgid pedantry, and now melts into all the glibness of allitteration. "Its *agricultural* produce," says your learned friend (beg pardon if it should happen to be yourself), "is rather mineral and *s*ubterranean, than *s*eminal and *s*uperficial." Very prettily said this, if we excuse the liberties taken with the sense. "Its advantages are proclaimed, its beauties blazoned, its statistical value enhanced with triumphant or malicious patriotism." *Cedite Romani*, &c. A specimen of your prettinesses—"Silesia! how *euphoneous* its sound; Silesia! how beautiful its landscapes; Silesia! how augmentative its revenue. Mr. American Ambassador do not quit Europe without having seen Silesia; and his Excellency John Quincy Adams accordingly undertakes, with becoming civility, the excursion." I observed a *cockneyism* or two in this article. "One reads an American book with a feeling of refreshment; as one quits the metropolitan saloons and opera-houses in *June*, to seek the fragrance of the country in *blooming apple orchards*, &c."—Nice distinctions.—"We have derived some *amusement*, if not *delight*, from his narrative; and some *information*, if not *instruction*, from his facts; and, in general, we have noticed his *style* with *content*, his *materials* with *satisfaction*, and his *reflections* with *acquiescence*." This is the

"bemusked" and "beciveted" composition of rule and compass, or the art of fine writing.

M'Kinnen's Tour through the British West Indies, is reviewed with less of this affectation of eloquence; and your objections and approval are particularized with distinctness and with force.

I shall begin another Letter with your review of Mr. Holcroft's Travels. Here, probably, we shall have more occasions to differ than are desirable.

Q. IN THE CORNER.

MISCELLANEOUS.

MR. M'CALLUM'S REJOINDER.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

WHEN I impeached the Reviewer of my Travels in Trinidad, with having a servile connection with the *ce-devant* Governor of that island, or his satellites, I had not the most distant idea of vilifying, or calling in question the independence of the Anti-Jacobin. I have again perused the communication to which he alludes, and I confess, I am unable to discern a single expression in it, that could insinuate such a distorted construction.

Your correspondent has declared, that he never had the *pleasure* of "seeing Col. Picton, nor had any communication, *direct* or *indirect* with him, or any of his friends, or any person whatever who may be in that Gentlemans interest." This is saying a great deal. In any other circumstance, I might be inclined to take his declaration for granted; but my inference is founded on stronger grounds. For the sake of argument, let me entreat him to look over the manuscript of his criticism, and then I shall take the liberty of asking him, wether he had "any communication, *direct* or *indirect*," with these delinquents, or their friends; and whether I was not justified in my conclusion, from the part or parts which the printer prudently suppressed? I am not very obstinate in matters of opinion, but untill I am furnished with more proof of his innocence than an anonymous declaration, I shall hold myself bound to the public to mantain my original position.

"The motives with which I was animated" in publishing my report of the delinquents of Trinidad, "was an ardent love of my country," and to rescue it from the "foul dishonour" which an occidental Prætor, and his guilty colleagues, had, for more than five years, successfully brought upon it. In this transaction, your correspondent has thought proper to assign me a "*Patron*," "*employer*," or "*Principal!*" In reply to this allegation, I beg leave to tell him, "fearlessly and unapalled," that his assertion is false; and to use his own language, I make this solemn declaration, "without intending to screen myself behind the paltry subterfuge of *mental reservation*." I have never yet been under the bias of any man. What I have written and published respecting Trinidad, was not with a view to serve any man, or any class of men whatever; but solely to direct the attention of the public towards an oppressed portion of my fellow-subjects in that Island; and I am happy to think that my efforts have

have not been unavailing, having now the strongest assurance that his Majesty's Ministers will soon put an end to the system of *Picton-ing*, which has been too long established in that Colony—a system which "stands alone in the foul catalogue of human depravity!" I have also the consolation to imagine, the line of conduct which your correspondent says the present Lieutenant Governor "*wisely*" adopted, will not (wise as he may think it) entitle him to the approbation of ministers. I repeat it—the Pictoniz-ing measures he has pursued will not be patronised by his Majesty's present Ministers, as those measures are repugnant to English jurisprudence and British humanity. Addressess procured by threats, certificates obtained from coadjutors in guilt, or complimentary swords, will not avail. If he has acted wrong, he must answer for his conduct. Though I have hinted this much respecting the present Lieutenant Governor, it is foreign to my purpose to enter into more particulars; I am only sorry he, with his eyes open, became the dupe of "enterprizing and needy men," whom he knew were before too deep in turpitude.

Col. Picton is again held up "*as the most distinguished individual who, for many years, claimed the attention of the public!*" I am sorry your liberal correspondent did not point out how, and in what manner, his friend distinguished himself meretoriously, either in his private or military capacity. I must, indeed, allow him the preeminent destinction of having claimed much of the public attention since the 24th February last, and I hope he will claim more in less than three months; but as for any thing prior to that period, I believe the public know nothing of his merits. Let me beg of him, the next time he takes up his pen in defence of the "*spirited, much injured, and calumniated* CE-DIVANT *General*, to refresh my memory with a few authorities," as there appears a disideratum in the Generals fame; though I would not advise him to quote Lieut. Col. Draper as an authority, because he might run the risk of knocking his head, in the dark, against the bar of the Court of King's Bench. I give him this salutary advice, under the strongest impression of the great Christian maxim which he was good enough to point out to me.

At the time my report of the delinquents of Trinidad was published, their principal was protected by the strong arm of power; and therefore it was a doubtful question, whether he would be brought to justice as long as his protectors remained in office: hence a public investigation of his conduct became an imperious necessity. Thank heaven! that guilty arm has since wethered and decayed; and I have every reason to apprehend, that my views respecting him will be soon realised! But so confident were these delinquents of ministerial protection, that a direct application was made to a late noble Secretary of State to interdict the sale of my work. His Lordship thought, and so must every one think, that though this might be done in such a despotic Government as Trinidad, yet things could not be managed in England in a summary manner; and, therefore, the noble Secretary, who was then probably reclining on his "*bed of roses*," did not choose to struch his prerogative, and prudently declined interfering. It is true, Col. Picton might have prosecuted me for publishing truth which he could not controvert, and might, according to *Lord Mansfields* decisions, obtain a verdict against me; but then, a conviction of that sort would not avail him; it would not whitewash him, or clear him of any of the charges I have brought against him. In my humble opinion, it would have a contrary effect, and bring him the sooner to the

bar of the Old Baily. Had I published my Report in Trinidad, my fate would not depend on the forms of law; perhaps I might stand the chance of being *Picton-ed*, if not hanged, without the courtesy of trial, either civil or military; and therefore I agree with your correspondent when he says, "*Thank God, that I am safe in England!*" In taking a retrospective view of the many flagrant and despotic instances of injustice to which I have been an eye and an ear witness in that tormented Colony, I have the strongest reasons to be thankful to God that I am now in my native Country, where no ex Prætor cannot, nor dare not attempt, to polute or influence the stream of Justice.

It is immaterial, at present, to enquire into the motives which restrained Col. Picton from prosecuting me, as it is certain that he has been much better advised on that point, than any other he has pursued, either before or since he was brought to this country to answer for his conduct; so that I do not feel myself indebted to him, on the score of forgiveness, to his goodnature or humanity, if he has any such concomitants about him. Your correspondent says, "it was unprincipled in me to publish my Report; and that I "usurped to myself an authority which the laws of England condemns." This I deny. An Englishman's right to publish his grievances is indisputable; and as for usurping authority, I have several examples before me, particularly the cases of Hardy, Horne Tooke, and others, and lately, the Publication of the "10th Report." Pray let me ask your correspondent, if the minds of the jurors were prejudiced in these celebrated Cases?

To prove the disloyalty of the Negroes and his Majesty's Troops in Trinidad, your correspondent has quoted extracts of anonymous letters, which he asserts appeared in the Morning Chronicle of the 14th of February, one of them said to be from a person high in Office in that Colony, and the other from the lord knows who? These letters appeared in the above Paper on the 11th of February, and not on the 14th; the former was copied from a Paper of the preceding evening, and the manuscript copy of the latter was given to the Editor by a mercantile friend of the delinquents, whom I could name. But these anonymous extracts does not prove either a conspiracy or rebellion, independent of that, they furnish ample evidence of their own condemnation. "*We have arrested several free Negroes from St. Domingo, who were banished by the vigorous and discerning mind of Colonel Picton, but who were suffered to return by Colonel Fullarton.*" This insidious remark on the Conduct of Colonel Fullarton I know was a most infamous and deliberate falsehood, and therefore contradicted it*; and on the 13th, two days after, the following Note appeared in several (if not all) the Morning Papers:

"The Editor of Morning Chronicle is autherized and requested by Colonel Fullarton to insert the following unqualified contradiction of an assertion which appeared on the 11th instant in the Public Prints, extracted from a letter dated the 19th of December last, and stated to have been transmitted from a gentleman in Trinidad, giving an account of a late most formidable conspiracy, described as having been *intended* in that island, and *detected* by Colonel John Gloster and Mons. Beggorat. The

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* Vide my letter to the Editor of the Morning Chronicle, which appeared in that Paper on the 12th of February.

assertion

assertion which we are desired to contradict is expressed in the following words:

"We have arrested several Free Negroes from St. Domingo, and who were banished by the vigorous and discerning mind of Colonel Picton, but were suffered to return by Colonel Fullarton."

"Existing circumstances would render it highly improper at this moment to discuss or comment on the vigour and discernment by which many Free Negroes, and many other individuals, may have been banished from Trinidad by Colonel Picton; but Colonel Fullarton has positively to declare, with respect to himself, that he never had occasion, in a single instance, to grant permission to any Free Negroes belonging to St. Domingo, who had been banished from Trinidad, to return to that Island."

The foregoing is unquestionably a complete refutation of the foul and assassin-like attack on Colonel Fullarton, who, for his manly and extraordinary exertions in the cause of oppressed humanity, deserves the thanks of the nation, which I trust he will ultimately receive.

Your correspondent brings forward a supposed Proclamation to prove the existence of this "formidable conspiracy," but in my opinion it proves nothing. It begins thus: "*Whereas there are strong reasons to apprehend that this Colony is threatened with internal dangers, from the nefarious machinations of ill-disposed Negroes and Slaves in this community. And his Majesty's Council in this Island recommended me to adopt the measure of martial law, &c.*"

A few days after the appearance of these anonymous letters, a paragraph appeared in all the Public Papers, which stated, that the Grand Conspirator was a negro belonging to Colonel Picton, who might be inveigled to become a sacrifice for his master, who, as must be recollected, was soon to appear on his trial, for tormenting Louisa Calderon, and to give some degree of colour to the barbarous measures which has been pursued in that Colony. I have seen several letters from Trinidad subsequent to the date of the supposed Conspiracy, which do not take any notice of it in any one instance—not even an allusion! Indeed I am well informed that these letters were fabricated * in London, and I am in very great hopes that I shall be able to point out very soon to the public the author or authors of them. Allowing that a Conspiracy existed among half a dozen of negroes, what had that to do with the loyalty of the Troops? Will your correspondent come forward and prove that the unfortunate Hugh Gallagher (a private in the Artillery, who suffered in 1797) was in any instance disloyal, or if he was, did he forfeit his right to a legal trial before he was executed, and whether there was much "*spirit* and *firmness*" in starving Mrs. Griffiths, a widow lady, and her two daughters, and forcing her to abandon her property to an abominable Mulatto Mistress.

PIERRE F. MAC CALLUM.

Middle Temple, 19th May, 1806.

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* We think it necessary to state, that *we* have *seen* the original letters here alluded to, from persons of character and respectability at Trinidad. So much for the *fabrication!* We must here remind our readers, that our *Printer* is not to blame for the *grammatical* and *orthographical* errors which appear in this letter, which is printed *literatum* from the manuscript of Mr. M'Callum.

PARTICULARS RELATING TO MR. F. M'CALLUM, DURING HIS RESIDENCE IN TRINIDAD.

IN the last Number of the "Anti-Jacobin Review" we announced to our readers the information of having received several important and authentic documents, relating to the conduct of Mr. P. F. M'Callum, during the *short*, yet *eventful* period of his political *sojournment* in the island of Trinidad; we also pledged ourselves to detail, in the present Number, the substance of such information.

And we now most seriously entreat the attention of the public to the following narration and *comment;* we even claim it in justice to themselves—to a gallant officer, of great talent, and unspotted honour—and lastly, in justice to ourselves.

It will be recollected, that in the prosecution of a public duty, the painful task was allotted to us of reviewing Mr. M'Callum's most scandalous and indecent libel on the character of Colonel Picton, ex-governor of Trinidad; it is still nearer within memory, that we had the distinguished honour of meriting and receiving the full measure of Mr. M'Callum's abuse, in what he most impudently styles his "Vindication." *Pulchrum est accusari ab accusandis*, is to us no mean consolation. The reply which was given to this tissue of falsehoods, has fully vindicated us from all the insinuations which this last miserable effort of Mr. M'Callum contains. Of the individual we know nothing.

In this controversy it must therefore be understood, that we consider him as the agent of a conspiracy, to deprive a meritorious public servant of reputation and life; a man who has fought the battles of his country, maintained her honour, and advanced her glory; who has wasted the strength of manhood in tropical regions, and encountered danger in every form. This is the man whose well-earned reputation they wish to blast! And for what? For having performed a most arduous duty, in the most trying and critical situations—for having had the manly courage to defeat the efforts of rebellion, and to save a valuable possession to the country!!! Conscious as we are of Colonel Picton's innocence, we will never forsake him, notwithstanding he should be assailed by adversaries more daring and wicked than those who now attempt to bow him to the earth; and who have already invited the knife of the mob to dispatch him, in order to save themselves the disgrace of the *last premeditated act*.

We now entreat the reader to turn back to Mr. M'Callum's "Vindication," commencing at page 524 of our last Appendix, and if the trouble be not too great, he may peruse the whole; but we claim his particular attention to that part of it, in which he attempts to exonerate himself from the *well-founded suspicions (expressed in our Review of his Travels)* concerning the real objects of his mission to Trinidad, and his conduct whilst there. From the overflowings of Mr. M'Callum's zeal, in this master-piece of *composition* and libel, unfortunately for himself and his patron, he has proved too much; for by ascribing to us suspicions which, at first, we really did not entertain, and by taking such pains to clear himself of them, we are now thoroughly satisfied of a reality, which his own want of skill in the art of duplicity has fully developed. Those parts of the Vindication which we have put to rest for ever, it will be useless to advert to; we therefore

therefore alight on that part of it where, after the author has given us a brief history of his exploits in St. Domingo, and of his *breaking the heart of poor Le Clerc, the French general,* we find him in Trinidad, "full, even to repletion," with patriotic zeal to reform the colony. His real motives for going thither, he has not thought prudent to tell us. *Reader!* WE *will tell you presently.* With an anxious solicitude to *earn his penny,* he takes uncommon pains to justify the conduct of his master, Colonel Fullarton, for separating himself from the Commission, and leaving Trinidad, and to vindicate himself from any imputations of a bad nature in *remaining behind.* P. F. M'Callum, come forth, and speak for yourself! "It is true, I did remain behind; but what of that? I was not in Colonel Fullarton's *suit;* he had, therefore, no knowledge of me whatever than as a *traveller;* and during the time I was in the colony, *I only visited him twice.*" This is low quibbling. Has he told us that he was not in his *employment?* No! he durst not do it. "As a traveller," as the *disturber of Halifax*, as the friend of Toussaint*†—recommendations not very creditable, we must admit. Further on, this very innocent gentleman remarks, "At the time it was attempted to force me to enlist in the volunteer corps, the colony was, as it had hitherto been since it was conquered by the British arms, in a profound state of tranquillity and security; the mother country was at the same time at peace with the whole world; no invasion, *no internal commotion neither dreaded nor expected.* Hence Commissioners Picton and Hood *had no excuse,* no right either human or divine, to warrant them in compelling me, as a *mere transitory person,* to enlist in any one corps whatever."

From a perusal of the following documents, it will be seen how far any public declarations of Mr. M'Callum may be trusted; and the fair legal authority on which the Commissioners acted towards him, from the time that he landed in Trinidad, until his departure from the colony.

In the Minutes of His Majesty's Council of Trinidad (which are now before us), faithfully extracted from the Council-books, mention is made of the self same "Ugly Club" which Mr. M'Callum has recorded in his Travels. The concerns which he had in the proceedings of this club, induced His Majesty's two Commissioners, Sir Samuel Hood and Colonel Picton, to charge him with "*other seditious practices,*" beside those of sedulously attempting to disorganize and insurge the constitutional force of the country, the militia. If these solemn charges can be borne out by the subsequent evidence, where will Mr. M'Callum hide his head from the just indignation of that public whom he has so long deceived with impunity? We will now give the history of that club, as it appeared before the Board of Council. It being discovered that Mr. M'Callum *(under the assumed name of M'Sprat, as Secretary)* had been the *promoter* and *institutor* of the club, the two Governors and Council directed the Secretary to the Commission, the late Joseph M. Woodyear, Esq. to repair to the tavern (M'Kay's) where the club was held, and to seize the papers belonging to it. This was accordingly done, and the papers, called "Rules for the

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* Vide the deposition of M'Kay.

† His twentieth letter, upon the events of St. Domingo.

Ugly Club," and proceedings, were laid before the Council. These valuable *manuscripts*, as Mr. M'Callum calls them, in his Travels, were all in *his hand-writing*; and although containing much nonsense, *disclosed one or two facts* to the Commissioners and Council, which fully corroborated the opinion that they had formed of the dangerous nature of Mr. M'Callum's *embassy* to Trinidad.

In the first place, the members had all of them assumed names; a person attached to the artillery was honoured with that of Sir David Dirk, and the rest of this daring knot of conspirators were distinguished with appellations, equally allusive to instruments of death, and indicative of their bloody murderous designs. The insignia of the Vice-president, carried by the Secretary, with the minutes of the club, before the Council, raised still further suspicions of its nature and tendency. At these orgies the *Secretary* sat, *with a large open clasp-knife in his hand, wearing a white hat, in which was displayed a flame or blood coloured cockade!!!* Whether these insignia betokened the approach of such scenes as had recently been witnessed in St. Domingo, where the travelling Secretary had lately been with his much-*lamented friend, General Toussaint*, the Commissioners and Council could not exactly determine; but this costume of the second officer, in what was denominated a convivial club, had a suspicious appearance; and which, coupled with Mr. M'Callum's other conduct, warranted conclusions, that the views and objects, *if not of the members, yet of the Secretary, were not calculated for the peace and security of Trinidad.*

We will take it for granted that Mr. M'Callum found the colony in that happy state of "tranquillity and security" which he describes, what, then, must we think of his character and designs, in organizing such a club as this? Was that measure likely to continue the calm? or rather, is it not more than probable, if the Commissioners had suffered its existence, after being in possession of such important facts, that Trinidad would speedily have been a scene of general confusion and massacre; and Mr. M'Callum might have resumed the functions of Secretary to its intended chieftain. Such a man would have been an invaluable acquisition to the new dynasty. Disciplined in the recondite learning of Haytian diplomacy, he might speedily have claimed the second place in the state, and have given Commissioners Hood and Picton a little *wholesome castigation*, for their manifold and repeated offences towards him, and his worthy coadjutors at M'Kay's!

Here we make a solemn pause, and seriously ask, whether there can be a man in the whole united kingdom, whatever be his principles, and whatever opinion he may hitherto have formed concerning the conduct of Colonel Picton, who can read the preceding statement, without revolting with horror at the sanguinary scenes which seemed to be meditated, and of applauding the firmness and energy of His Majesty's two Commissioners, in having prevented them.

Mr. M'Callum has already told us, and we must repeat his words, that he had but a "*slight knowledge of Colonel Fullarton.*" Reader, mark the sequel! With an equal degree of truth he has also informed us, "that internal commotion was neither dreaded nor expected in Trinidad; and that the Commissioners had no *right, human or divine*, to compel him, as a mere transitory person, to enlist in any one corps whatever." But his

conduct

conduct was bad, and he was driven to cover it with a series of lies. *Per scelera semper sceleribus certum est iter.*

We feel fully aware of the awful responsibility which we have incurred, in giving to the public the foregoing statement concerning Mr. P. F. M'Callum, *hitherto* unaccompanied by the documents on which the principal part of that statement is founded. The history of the Ugly Clubwas put into our possession by a gentleman of property in Trinidad, of unblemished reputation, and possessing a mind enriched with various erudition. This gentleman's *peculiar situation* in Trinidad, during Mr. M'Callum's career there, put him in possession of every fact; and we most solemnly assert it, that we rely on the veracity of his communication. He was kind enough to grant us permission to give his name to the public; but on a re-consideration of that offer, we have not done it, inasmuch, as the following *depositions*, taken on *oath*, will fully bear us out; and we felt it prudent not to add another name *(if it be not already done)* to the proscription list, which, no doubt, is intended to be sent to Trinidad the first opportunity, accompanied with ample instructions for the future movements of white secretaries, and black secretaries, of revolutionary clubists, and the disciples of the French declaration of the "*Rights of Man*," "that immortal work!" as Mr. M'Callum describes it in his Travels. Besides, most of these documents have since been published by Lieutenant-colonel Draper.

COPIES OF PAPERS RELATIVE TO P. F. M'CALLUM, EXTRACTED FROM THE PROCEEDINGS OF HIS MAJESTY'S COUNCIL. TRINIDAD, THURSDAY, THE 14TH APRIL, 1803.

Letter from Colonel Grant, of the Royal Trinidad Militia, to their Excellencies the Commissioners.

"GENTLEMEN, *Trinidad, April* 10, 1803.

"As Commanding Officer of the Royal Trinidad Militia, I think it my duty to state to your Excellencies, that in consequence of certain expressions made use of by a gentleman of this town, named M'Callum, as to the right of your Excellencies' embodying the Militia, *a considerable ferment exists in the corps;* and it has been reported to me, that *some gentlemen have, in consequence, positively refused to turn out.* As similar expressions were made use of by this gentleman before the committee of officers, who sit weekly to order absentees to be fined, or brought before them, I beg leave to refer your Excellencies for particulars to these gentlemen, who are Captain Harrison, and Lieutenants Fisher and Macnamara.

"With an assurance that nothing but a sense of duty could have induced me to trouble you on this occasion, I have the honour to be,

"Gentlemen,

"Your most obedient humble servant,

"CHAS. GRANT, Col. Royal Trin. Mil.

"N. B. Mr. M'Callum has never joined the corps; his excuse, as sent to me, I beg leave to inclose."

M'Callum's Excuse, inclosed in the Foregoing.

"Mr. M'Callum, as a traveller, *is going on an excursion round the island by order of Colonel Fullarton;* he expects to sail on Friday; considers himself

self as a stranger and a traveller in the island, and that he has not enrolled himself in the militia. If he were a resident, would join in the regiment."

Affidavits concerning P. M'Callum's Behaviour.

"TRINIDAD.—Before their Excellencies Brigadier-General Picton and Commodore Samuel Hood, Commissioners for executing the office of Governor of the said Island of Trinidad.

"Personally appeared William Harrison, of the said Island, Esquire, Captain in the first battalion of Royal Trinidad Militia, who being duly sworn upon the Holy Evangelists of Almighty God, maketh oath, and saith, That on Wednesday last, the 6th day of April, being President of the Committee for receiving the excuses of such of the said corps as had not attended the foregoing Sunday's parade, one Peter M'Callen* appeared before the said committee, and *declared that Governor Picton could not oblige any person to turn out in the Militia; that he disputed his authority; and that the proclamation respecting the Militia was founded on injustice;* that if the committee intended to make a Star Chamber business of it, and that if either party attempted to oppress him, they would find a bitter enemy; that as tyranny and oppression had been the ruling order of the day he expected his share of it; that he was an officer on half-pay, and in the service of Government †.

"WILLIAM HARRISON.

"Sworn before us, at the Government-House,
this 11th day of April, 1803,
"THOMAS PICTON, SAMUEL HOOD."

"The undersigned James Bourke, Merchant at Port of Spain, Trinidad, being duly sworn upon the Holy Evangelists of Almighty God, declares that Peter M'Callum advised him not to turn out in the Militia, and if they attempted to levy a fine, to allow them to take it out of his store; to which Mr. Bourke answered, he certainly would not turn out if he, Mr. M'Callum, was exempted from it.

"JAMES BOURKE.

"Sworn before us at the Government-House,
this 11th day of April, 1803,
"THOMAS PICTON, SAMUEL HOOD."

"The undersigned Robert Brunton, Adjutant of the first battalion of Trinidad Royal Militia, being also duly sworn as aforesaid, declares

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* So the name stands in the document before us.

† This we know to be a most egregious falsehood. On the contrary we have reason to believe, that previously to his leaving England, he was a contributor to a seditious newspaper; and that he went to America in the commercial capacity of a supercargo. Now that he is in England, he passes as a gentleman of the bar!!!

that

that Peter M'Callum said that the Commissioners had no power to call out the Militia, *and that he had it from Colonel Fullarton.*

" ROBERT BRUNTON.

" Sworn before us, at the Government-House,
this 11th day of April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" The undersigned William Wane, Serjeant in the Grenadier Company of Royal Trinidad Militia, being also duly sworn as aforesaid, declares, that Peter M'Callum said, that if there was any attempt made to force him to turn out in the Militia he should repel it, and shoot the first man who attempted to lay hands on him.

" WILLIAM WANE.

" Sworn before us, at the Government-House,
this 11th day of April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" The undersigned William Stephens, Lieutenant in the Royal Trinidad Militia, being duly sworn upon the Holy Evangelists of Almighty God, maketh oath, and saith, that Peter M'Callum frequently declared *publicly*, that the Militia was a self-constituted body, and there existed no power in the government of this Island to embody a militia; and that one M'Donald, who lives at the same house with the said Peter M'Callum, told the deponent, that he had no commission, or if he had one, it was not worth a farthing.

" WILLIAM STEPHENS.

" Sworn before us, at the Government-House,
this 11th day of April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" William M'Kay, Innkeeper of the Port of Spain, being duly sworn upon the Holy Evangelists, deposes, that he knows a person who styles himself P. M'Callum, who is now confined in the public gaol of this town. His knowledge of him proceeds from his having lived at his tavern the 14th of February last: this deponent understands that said M'Callum came from North America, and had been under the necessity of quitting Halifax in Nova Scotia, in consequence of a quarrel with the Governor of that Colony: this deponent farther saith, that Mr. M'Callum was a member of the *Ugly Club*, held at his tavern; was the original proposer of it, and, as he understands, was chosen secretary: that Mr. Sands, lately employed at the Naval Yard at Martinique, was president, Mr. John Shaw, Mr. Higham, Mr. Hargrove, the printer, Mr. M'Donald, with a number of others, whom he cannot at present recollect, were members.

" This deponent farther saith, that about nine o'clock at night, he believes on Friday last, some discussion took place at his tavern between Mr. Stephens, an officer in the Militia, and Mr. M'Donald, a lodger, respecting the necessity of turning out for the Militia; some very high words passed between them, and he recollects Mr. M'Callum declaring, *he would not turn out for any one, and whoever did so would be a fool; that he, M'Callum, knew a great many who were resolved not to do so; that he also endeavoured*

deavoured particularly to dissuade this deponent from turning out, assuring him that the Commissioners had no authority to compel him or any one. Being asked if he had any conversation with Judge Black respecting M'Callum, says yes; that he told the Judge that he thought him a very boisterous dangerous man, and much lamented that he had been at his house: this deponent recollects M'Callum attempting to persuade Mr. Bourke also from turning out for the Militia.

" WILLIAM M'KAY.

" Sworn before us, at the Government-House,
Port of Spain, Trinidad, this 13th day of
April, 1803,
" THOMAS PICTON, SAMUEL HOOD."

" Mr. M'Kay wishes to correct his statement respecting Mr. Shaw's being a member of the club, he having never seen him there but once.
" WILLIAM M'KAY."

" Their Excellencies came to a resolution to ship off P. M'Callum for New York, as a dangerous person, who had attempted to seduce from their duty the Militia of this Colony, *and for other seditious practices.*

" ORDERED—That he be sent away in the Schooner Aspasia, Captain Edmund Kingsland, for New York, and that fifty-six dollars be paid by an order on the treasurer to defray his expences."

From these solemn depositions made by gentlemen of distinction and character, will be perceived the degree of credit which can possibly be placed in this Mr. M'Callum's declaration of having but a slight knowledge of Colonel Fullarton; and of his being but a " *mere transitory person.*" But, reader, mark the evidence. In this gentleman's written excuse to Colonel Grant (for not joining the Militia) he tells him, that he is going on an *excursion round the Island by order of Colonel Fullarton.* Unhappy mode of expression, truly! Fatal recognition of the relationship of *master* and *servant!* " We owe it," says an eminent writer, " to the bounty of Providence, that the completest depravity of the heart is sometimes strangely united with a confusion of the mind, which counteracts the most favourite principles, and makes the same man treacherous without art, and a hypocrite without deceiving." The application is before us.

" Robert Brunton, Esq. Adjutant of the first battalion of Trinidad Royal Militia, deposes on OATH, that P. F. M'Callum said the Commissioners had no power to call out the Militia, and that he (M'Callum) had it (the information) from Colonel Fullarton!" Here the relationship of master and servant is forgotten; Mr. M'Callum is stripped of his livery, and admitted to familiarity and friendship with the Colonel, whose ORDERS he was so recently bound to obey!

Mr. M'Callum tells us, that he was a mere transitory person. Will moving from tavern to tavern, and organizing seditious clubs; passing with revolutionary zeal, with jacobin activity, from dwelling to dwelling, and scattering the seeds of discontent amongst the inhabitants, entitle him to the innocent character of a " mere transitory person?"

We solemnly warn every regular government to be upon the alert, and to watch with due diligence all such " mere transitory persons." There were already too many characters of this description in Trinidad, to suffer the Commisoners, Sir Samuel Hood and Colonel Picton, to tolerate the residence

dence of "fresh comers," without putting them to that test which a wise policy demanded. That test was put to Mr. M'Callum, and he treated it with contempt. The history of the part which Mr. M'Callum acted in the Ugly Club, united with the foregoing depositions, will convince the impartial reader of the prudence with which the two Commissioners acted, in having this "mere transitory person" apprehended and sent from the Colony.

In the minutes of Council, to which we have adverted, are the particulars of Mr. M'Callum's examination; but they excite no other interest than to shew the mean quibbling and evasive answers which he gave to the Commissioners and Board; and that his *errand* and his *heart* were equally *good*. There is a "dignified decent delicacy" which an innocent man will preserve in all situations. But he who is conscious of his own turpitude, when the laws of the community overtake him, and he is constrained to appear before the proper tribunal, will either preserve a sullen silence, or deport himself with unruly insolence. Mr. M'Callum chose the latter course; and the reason has been assigned.

Had Colonel Picton been armed with no other authority than that which he received from the ever to be lamented Sir Ralph Abercromby, and which is also included in Sir Ralph's general instructions to J. Nihell, Esq. on appointing this gentleman to the office of Chief Judge, he would have been perfectly justified in requiring Mr. M'Callum to join the Militia. But in aid of this authority, and which was further sanctioned by imperious circumstances, we now subjoin a paper, which Mr. M'Callum little suspected would ever be put into our possession; and let the libeller blush if he can, for having dared to assert, that the Commissioners had no "right, either human or divine, to warrant them in compelling him as a mere transitory person, to inlist in any one corps whatever;" and that they had acted towards him in an arbitrary manner.

"*Twenty-fourth Article of His Majesty's Instructions to Governors Picton and Hood, as Commissioners.*

"*St. James's, 13th October, 1802.*

"You are hereby particularly authorised and required, for the better security of the said Island (Trinidad), and for the maintenance of good order therein, to raise such troops therein, and to call out *and embody such companies and corps as you shall judge necessary for that purpose.* With the same view of maintaining order and good government, you are also authorised to disarm such of the inhabitants of the said Island as are not employed in any military capacity, *or have not your license for keeping their arms*, and TO REMOVE FROM THE SAID ISLAND ANY PERSONS, THE CONTINUANCE OF WHOSE RESIDENCE IN THE SAID ISLAND MAY BE FOUND TO BE DANGEROUS TO THE PEACE AND SECURITY THEREOF."

Will Colonel Fullarton any longer persevere in disputing the authority on which the Commissioners acted in embodying the militia? or, will Mr. M'Callum continue to publish the instructions of his patron? But what will he not do? what will he not say?

There is generally a long interval between the first deviation from moral rectitude, and the last act of human wickedness. *Nemo repente fuit turpissimus.* But the libeller of Colonel Picton has shewn us the insufficiency

sufficiency of the maxim, by commencing his career where ordinary men generally terminate theirs. An all-seeing Providence has, however, "so governed his lips," that were no other evidence given than his own asseverations, his refutation would be upon record.

We have now finished with Mr. M'Callum, with whom we acknowledge to have taken no inconsiderable pains. We have drawn his portrait with fidelity; and we have hung it up to public exhibition; not from a vindictive spirit, but from the paramount obligation of public duty. We found this gentleman rushing from obscurity to undeserved notice. But he might have enjoyed his honours undisturbed by us, had he not in his struggle for pre-eminence, most daringly violated public morals: had he not added libel to libel, and propagated his falsehoods in every pot-house and mean society which gave him encouragement. But for us, Mr. M'Callum's most wretched book might have passed current with many unthinking persons, as a body of irrefragable evidence against Colonel Picton: who might still have considered the ex-Governor as having acted without instructions, and without necessity. We have, however shewn, that he acted in strict conformity to *the orders of his Sovereign*; and under an *imperious necessity, arising from ample evidence of Mr. M'Callum's dangerous character and conduct*.

N. B. We must beg leave here to put an end to this controversy between Mr. M'Callum and the Reviewer of his Travels. We have given free admission to the strictures of either party, and, in bringing the reasons of both before the public, we have done our duty. Any farther continuation of the dispute would be uninteresting to the public, and answer no one good purpose. We are by no means disposed to hurt the feelings of any man, and *unnecessary* asperity of language we shall ever condemn. With this remark we take our leave of Mr. M'Callum. As to Mr. Fullarton, his publications and those of his opponents shall undergo the strictest investigation; our attention has been forcibly directed to the subject, and we will not now quit it until we shall have sifted it to the bottom.

A REPLY TO SOME REMARKS ON MISSIONARIES IN OTAHEITE, page 521, vol. xxii.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR,

IT is a most fortunate circumstance for parties who cannot make their own case so clear as that of their antagonists, that they have at their command various epithets, and can brand them at pleasure, with names, either of derision, or infamy. This appears the case with your able correspondent JUVENIS, who, though he seem in this instance most undoubtedly to have mistaken his abilities, yet, having written in a strain, that might probably have a bad effect on the wavering mind, or weak understanding, it seems but fair that a discerning public should hear both sides. Upon mature investigation, his positions, though plausible, will appear to be false: his style, if elegant, tending to mislead; and the whole, proving him to have read his Bible, to very little purpose, when he states events, that occurred directly contrary to what he asserts.

Who that understands divine revelation, will conceive that Rome was raised

raised to its highest glory, "its arms and its arts extended far and wide" for the purpose of receiving the truths of Christianity? What were the refinement, the wisdom, the ceremonies of the Jews, coeval with the appearance of our blessed Lord, of whom it was said, *expressly*, "he came unto his own, and his own received him not?" The divine mandate could have made the high-priest a disciple, or a whole Sanhedrim his worshippers, with the same ease that it said to an illiterate fisherman, "follow me." And the assertion of Jesus, that to the "*poor* the Gospel was preached;" but ill accords with your correspondent's notions, who states, that "*Christianity appeared at the happy moment, when the minds of men by previous discipline, were fully capable of comprehending its sublime truths, and when every human facility existed, for its wide, and universal dispersion.*" So contrary are the determinations of God to the expectations of man!"

I was never, myself, very sanguine, respecting the *immediate* result of their labours, who have gone from their native land, at the risque of property and friends, for what they conceived the good of *fellow mortals*. And yet it seems contrary to human appearance, that any vast change should be effected, in the habits and customs of Indians, or Otaheitans, without means. And those very means, of which we observe such pleasing effects, through the labours of a Paul, or a Silas, in idolatrous Athenians, lascivious Corinthians, and even ignorant Britons.

Perhaps it is to be lamented, that religious intelligence is so often conveyed in what is generally termed *the language of cant*; but, to take the sense of the extract brought forward by your correspondent, without measuring the words, he may find, that the attempt of the person writing, was as nearly according to his directions, as it could well be; at least, it begins, as he reckons it ought, by stating that they have a soul to be saved, and explaining, as far as words can, what that soul is. But surely his researches might have been somewhat deeper, before he insinuated so strongly, that "these fanatical medlers had not made a single convert, among the Otaheitans." If he wish to gain information, some volumes of the transactions of that society might be serviceable. But this is not the fact; it was a prolific subject, allowing scope to fancy, on which he might gratify himself in expressions of sarcastic spleen, or ironical satire; and though I am not myself strictly one of that class to which he seems to allude, yet it would please me to the soul, to hear more of the happy influence of religion effecting a change in the conduct and life of immortals far distant.

However, to prove the possibility of Indians being converted, without the previous aid of civilization, or rather, that civilization and industry will be the natural consequence of the introduction of Christianity, I beg leave to introduce (as very few of your readers can have seen, it from its limited circulation) some remarks in the note to a sermon* on this subject, preached before the New York Missionary Society in America, by the Rev. J. M. Mason of that place. No comment need be made upon the manner in which it is reasoned, nor the abilities of the author, whose name and person are well known to many of the inhabitants of London†.

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* See Mason's First Ripe Fruits, 12mo. page 174. Ogle.

† To the abilities, integrity, and sound principles, of this pious divine, *we* are happy to bear this public testimony.—EDITOR.

"An

"An objection," says he, "to missions among the Indians, or other savages, which many view as unanswerable, is, 'that some considerable progress in civilization is previously necessary to prepare a people for the reception of Christianity. You must first make them men, say the patrons of this opinion, before you make them Christians. You must teach them to live in fixed habitations, to associate in villages, to cultivate the soil, and then you may hope that they will hear and understand when you unfold the sublime principles of the gospel*.'

"Plausible and popular as this objection is, it is equally unsupported by reason, by scripture, or by fact.

"If the gospel cannot succeed among the Indians, for example, the obstacle must be either in their understandings or in their manner of life.

"The former 'opinion supposes a wider difference between the understanding of the man of the woods and the man of the city, than what does, in fact, take place. The human mind is not, in any country, below the reach of discipline and religious instruction. The American Indian, the Pacific Islander, and the African negro, are shrewd men, whose intellectual capacity will not suffer in comparison with the uneducated classes of people on the continent of Europe†.' Why should it, since it is culture, and that alone, which destroys the level of abilities naturally equal? Surely the Indian, whose necessities compel him not only to hunt and fish for his subsistence, but to be, in a great measure, his own artificer, as well as the guardian of his private and public right, must be superior, in point of general understanding, to those vast bodies of Europeans whose intelligence the division of labour has confined to a detached article of manufacture, or to the merely servile operations of agriculture. Indeed, all the national transactions with the Indians shew them to possess great acuteness, and no small share of what learning cannot bestow—common sense. How seldom will you find, I do not say among the vulgar, but among the polished orders of society, better specimens of well-formed idea, and of genuine eloquence, than are frequent in the Indian talks?

"If, on the other hand, their manner of life be considered as presenting the decisive obstacle, this opinion supposes it much more difficult to alter outward habits than inward principles. Christians will not dispute that the gospel can and does transform both the heart and the character; yet it is thought unable to overcome a propension to wandering from place to place. The plain meaning of the objection, therefore, is this, that some means *more powerful than the gospel*, must be applied to civilize the Indians, and prepare them for its reception. For if it be admitted, that the gospel can civilize as well as save, the objection falls at once to the ground. But if its power to civilize be denied, while its power to save is admitted, it becomes the objectors to shew the reason of this distinction; and also what those more effectual means of civilization are. Be they what they may, since the gospel is excluded, they must be merely human; and then the principle of the objection turns out to be this, that the wisdom of man is better adapted to civilize the Indians, than the wisdom of God.

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* "Dr. Hardy's (of Edinburgh) Sermon before the Society, in Scotland, for propagating Religious Knowledge, p. 14."

† "Ibid. p. 15."

"Further,

"Further, the objection supposes that savages are to be civilized without *any* religious aid. For whatever arguments prove the utility, in this matter, of religion at all, conclude, with tenfold energy, in favour of the religion of Christ. But to neglect the religious principle, would be to neglect the most potent auxiliary which can be employed in managing human nature; and to act in the spirit of that wise philosophy which would erect civil society upon the basis of Atheism.

"It would swell this note into a dissertation, to state the various considerations which militate against the idea of civilizing the Indians before we attempt to christianize them. But granting this, for a moment, to be necessary, who shall effect it? Philosophers? Merchants? Politicians? If we wait for them, the sun will expend his last light, and the business be unfinished. The Indians have had intercourse with the whites, in the concerns of trade and policy, nearly two hundred years, and most of them are as wild as ever. To put off evangelical missions to them, till, in the ordinary course of things, they become civilized, is, therefore, equivalent to putting them off for ever.

"2. If the opinion that the gospel can succeed only among civilized people, receives little countenance from reason, it receives less from scripture.

"No such restriction of its influence is contemplated in prophecy. Its universal reception is the subject of numberless predictions; but they contain not a hint that the want of civilization shall be such a bar to its progress as is commonly imagined. On the contrary, it is expressly declared, that the most roving and untutored tribes shall rejoice in Messiah's salvation, even while they retain their unpolished characters and manners. 'Sing unto the Lord a new song—Let the wilderness and the cities thereof lift up their voice, the villages* that Kedar doth inhabit. Let the inhabitants of the rock sing; let them shout from the top of the mountains†.' Beyond all controversy, the general sense of the prophet, in the words of that elegant scholar, Bishop Lowth, is, thst 'the most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate, with thanksgiving, the blessing of the knowledge of God graciously imparted to them‡.' And he particularizes, as an example, those wild Arabs, who, in every point of comparison, were as inaccessible to the gospel as the American Indians.

"No such restriction was thought of by the Apostle Paul. He was a debtor not more to the Greeks than to the barbarians§. He maintains, that in the body of Christ 'there is neither Greek nor Jew, barbarian, Scythian, bond nor free.' A position which evidently assumes, that barbarians or Scythians might be Christians no less than Jews or Greeks, bondmen or free.

"No such restriction is to be found in the commission which the Lord Jesus hath left his church. Thus it runs: 'Go and teach *all nations*—Go ye into *all the world*, and preach the gospel to *every creature*,' manifestly, every human creature, for such only are objects of the gospel-salvation. Not a syllable about civilization. And, unless it can be proved, that Indians, and other savages, are neither nations nor human creatures; or,

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* "Or tents. † Isaiah, xlii. 10, 11."

‡ "Translation of Isaiah, Notes, p. 198, 4to."

§ "Rom. i. 14. Col. iii. 11."

if they are, that they are in no part of the world, the prejudice we are combating must be abandoned, as in direct opposition to the will and the commandment of Christ.

"Such a restriction, moreover, effaces the chief character and glory of the gospel, viz. that 'it is the *power of God* to salvation.' Were it what many take it to be, a system of mere moral suasion, of cool, philosophic argument, the case would be different, and the prejudice just. Indians and Hottentots are, indeed, rather rough materials for a religion cantly styled *rational*. But whoever knows any thing of *real* Christianity, knows that the conversion of a sinner is the exclusive work of JEHOVAH the Spirit. It is this principle, and this alone, which makes the preaching of the word to men 'dead in trespasses and sins,' a *reasonable* service. Now, to say that the gospel *cannot* succeed among a people not previously civilized, is to say, either that it is *not* the power of God, or that there are some things too hard for Omnipotence.

"3. This opinion, dissonant from reason and scripture, is also contrary to fact.

"Was the world universally civilized when Christianity was promulged? or did it prosper only in civilized countries? What were the ancient Getulæ, in Africa? the Sarmatians and Scythians, in Europe? If we can credit history, they were as remote from civilization as the American Indians. Yet, among these, and other nations equally uncultivated and savage, had the gospel, in the time of Tertullian, established its reign*. And in Britain it penetrated into those places which Roman arts and arms had never been able to reach†.

"This general assertion might be amplified in an interesting detail, and might receive additional force from the sanctions of modern history. But either would protract, to an immoderate length, a note already too long. We may, however, ask, why the gospel should be unequal to the effects which it formerly produced, and of which its friends made their just and unanswerable boast? Let us fairly risk the experiment, whether the Cross of Christ has lost its influence on barbarian minds. Instead of waiting till civilization fit our Indian neighbours for the gospel, let us try whether the gospel will not be the most successful means of civilizing them. The grace of the Lord Jesus will do what philosophy and the arts will never do—tame the wild heart: and there is no doubt of a corresponding alteration in the conduct. One Christian institution alone, the holy Sabbath, will go farther to civilize them in a year, than all human expedients in a century. Driven continually before an extending frontier; their manners debauched by the commerce of unprincipled whites; their number diminishing by war and by vice; the only alternative which seems to be offered them is, conversion or extermination."

With the greatest good will to your correspondent, who I suppose imagines, that all persons professing more than ordinary strictness to the command of the Bible, are influenced by sentiments of the "Mendicant of Moorfields,"

I remain, Sir, your obedient servant,

March 24th, 1806. J. G.

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* "Tertull. adversus Judæos, cap. vii. opp. p. 189. Ed. Rigaltii."

† "Inaccessa Romanis loca. Id. ib. A number of testimonies to the same facts are collected in that learned work of Grotius, De Veritate Religionis Christianæ, opp. tom. iii. p. 46, 47. Fol. Lond. 1679."

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